

A
TEXTBOOK
OF
URDU
IN
THE
ROMAN
SCRIPT

By
MAJOR J. WILLATT

DEDICATED TO YOU

**who lightly in the day of fury
Put on England's glory as a common coat,
And in your stature of masking grace
Stood forth warriors complete.**

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U R D U
IN THE ROMAN SCRIPT

BY
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PREFACE

THIS book has been written especially for students working for the Indian Army Elementary Urdu Test. It also covers the requirements of the British Service Other Ranks' Test in Urdu. It is hoped, however, that it will prove useful to anyone working with no particular end in view except to acquire a good colloquial knowledge of Urdu.

It is divided into three parts. The first part contains the essential elements of Urdu grammar. This should, obviously, be mastered first and the exercises done and marked. Any sentences in which mistakes have occurred should be rewritten correctly.

After the first lesson of this part has been completed the following sentences should be learned by rote. They should be repeated, with the necessary alterations, at the beginning of each succeeding lesson.

Which lesson is this ?

This is the first lesson.

What day is it today ?

Today is Monday (Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday).

What is the date today ?

Today is the first (second, third, fourth, fifth) of March.

What time is it ?

It is a quarter to ten.

It is a quarter past ten.

It is half past ten.

It is ten to ten.

It is ten past ten.

Yih kaunsa sabaq hai ?

Yih pahla sabaq hai.

Āj kya dīn hai ?

Āj pīr (mangal, budh, jumarāt, juma, sanīchar, itwār) hai.

Āj kya tārīkh hai ?

Āj *March* ki pahli (dūsri, tīsri, chār, pānch) tārīkh hai.

{ Ab kya waqt hai ?

{ Ab kya *time* hai ?

{ Kitne baje hain ?

Paune das baje hain.

Sawa das baje hain.

Sārhe das baje hain.

Das bajne men das *minute* hain.

Das bajkar das *minute* hain.

The second part contains additional exercises which introduce the finer points of grammar and more difficult and idiomatic usages. These exercises should be worked through and as a particular idiom or usage is introduced reference should be made to the appropriate paragraph in the Appendix. This paragraph should then be mastered. Exercises 19 to the end are intended to give practice in the use of military terms and words—especially those used in giving verbal orders in the field:

The third part includes examples of conversations of different kinds. These conversations should be carried on by groups of individuals one of whom, *A* is supposed only to know English: the second *B* English and Urdu and the third *C* only Urdu. *A* asks the questions in English. *B* asks these same questions of *C*, but in Urdu. *C* replies in Urdu and *B* translates his answers into English for the benefit of *A*.

Most of Appendix 51, pages 139–43, will be learned incidentally. It can be revised and the gaps filled in at any time in the course.

The vocabularies contain the words used in the various exercises in the preceding parts of the book. They are not intended to take the place of a dictionary.

I have to thank the Urdu Instructors at the Officers' Training School, Belgaum, especially Subadar Major Murad Khan, Subadar Naresh Bahadur, A.L.T. K.M. Munshi and A.L.T. Babar Ali for considerable assistance in the preparation of this book.

I owe especial thanks also to Lt.-Col. F. R. Gifford, O.B.E., Advisor in Languages and Secretary, Board of Examiners, Army Headquarters, and to

Capt. H. L. Phillips, Education Officer, Officers' Training School, Bangalore, who have kindly read through the manuscript and offered valuable hints and suggestions. Though, of course, I must take sole responsibility for what appears in print.

Belgaum, May 1941

J. W.

PREFACE TO THE FOURTH EDITION

NOW that this little book has reached its fourth edition it is only fitting that I should express my appreciation of the many who have, successfully I hope, laboured through its pages and incidentally enabled a large contribution to be made to war charities.

Each successive edition has been corrected, amended and enlarged.

I have again to express my thanks to those who have assisted with criticism and advice, particularly to Lt.-Col. Gifford, Lt. A. R. Judd, Translation Officer, G.H.Q.I., and Lt.-Col. F. Wren, M.B.E., A.E.C., who has offered many useful hints and suggestions.

Pachmarhi, October 1942

J. W.

PREFACE TO THE FIFTH EDITION

AGAIN I have to thank Lt.-Col. Gifford. This time for a list of the common errors made by candidates in the written part of the Elementary Urdu Test. Notes have been added to the appropriate pages calling attention to these errors and attempting to make clear the difficulties involved.

Otherwise this edition is substantially the same as the previous one.

Pachmarhi, June 1943

J. W.

CONTENTS

Part I

1. THE ROMAN URDU ALPHABET	...	...	1
2. NOUNS—SINGULAR	...	...	3
3. NOUNS—PLURAL	...	...	5
4. IMPERATIVES	...	...	6
5. POSTPOSITIONS (I)	...	...	9
6. POSTPOSITIONS (II)	...	...	11
7. 'HONA', TO BE	...	...	14
8. PRONOUNS (I)	...	...	17
9. PRONOUNS (II): POSSESSIVE FORMS	...	...	19
10. VERBS (I): TENSES FROM THE ROOT	...	...	22
11. VERBS (II): TENSES FROM THE PRESENT PARTICIPLE	...	...	26
12. VERBS (III): TENSES FROM THE PAST PARTICIPLE	...	...	29
13. VERBS (IV): TRANSITIVE VERBS	...	...	32
14. INTERROGATIVES AND RELATIVES	...	...	36
15. POSSESSION	...	...	40
16. COMPARISON OF ADJECTIVES AND ADVERBS	...	...	43
17. 'CHĀHIE', 'HONA' AND 'PARNA'	...	...	45
18. 'SAKNA' AND 'CHUKNA'	...	...	49
19. 'LAGNA', 'DENA' AND 'PĀNA'	...	...	51
20. 'MILNA'	...	...	53
21. THE PASSIVE VOICE	...	...	56

Part II—ADDITIONAL EXERCISES

1-18. GENERAL	...	...	59
19-23. MILITARY	...	...	73

Part III—CONVERSATIONS

1. V.C.O. KE SĀTH (I)	...	...	80
2. V.C.O. KE SĀTH (II)	...	...	82
3. KĀSHTKĀRON KA HĀL	...	...	84
4. FASLEN	...	...	87
5. BĀZĀR	...	...	89
6. SHIKĀR	...	...	91

CONTENTS

vii

7. <i>Rail KA SAFAR</i>	93
8. <i>Recruit-ON KE BHARTI HONE KA BANDOBAST</i> ...	96
9. <i>FAUJI NAUKARI</i>	99

Appendixes

1. PLURALITY FOR 'RESPECT'	104
2. 'KO' AS THE SIGN OF THE OBJECT (ACCUSATIVE) ~ CASE	104
3. 'TO' IN ENGLISH=MOTION TOWARDS... ..	105
4. 'KO' USED WITH DATES, TIMES, ETC.	105
5. 'AT' WITH TIMES	106
6. 'FOR' DENOTING TIME OR COST	106
7. COMPOUND POSTPOSITIONS	107
8. 'SA'	108
9. NOUNS USED AS ADJECTIVES	108
10. REFLEXIVE PRONOUNS	109
11. IMPERATIVES	109
12. THE INFINITIVE AS A NOUN	109
13. PURPOSE OR INTENTION WITH THE INFINITIVE	110
14. 'HONA' = 'TO BE' OR 'TO BECOME'	110
15. DIFFERENCE BETWEEN 'HAI' AND 'HOTA HAI' AND BETWEEN 'THA' AND 'HOTA THA'	112
16. 'MĀLŪM'	112
17. ENGLISH TRANSITIVE VERBS TREATED AS INTRAN- SITIVE IN URDU	113
18. COMPOUND VERBS	113
19. SUBJOINED VERBS	114
20. INTRANSITIVE, TRANSITIVE AND CAUSATIVE VERBS	115
21. IRREGULAR PAST PARTICIPLES	116
22. CONTINUOUS TENSES	117
23. HABITUAL TENSES	117
24. THE USE OF THE SUBJUNCTIVE	118
25. 'KAR' WITH THE ROOT OF A VERB	120
26. THE INFLECTED PRESENT PARTICIPLE WITH 'HI'	121
27. PARTICIPLES	122

28. 'KAHNA' AND 'BOLNA' ...	...	...	125
29. DIRECT AND INDIRECT SPEECH ...	...	...	125
30. 'TO HAVE' AS A MAIN VERB NOT INDICATING POS- SESSION ...	...	...	126
31. ADJECTIVES AND ADVERBS ...	...	...	127
32. 'WĀLA' ...	...	...	129
33. EQUALITY ...	...	...	130
34. 'EITHER . . . OR' AND 'NEITHER . . . NOR' ...	...	...	130
35. 'HI' AND 'TO' AS EMPHATIC PARTICLES ...	...	...	130
36. 'MUST' AND 'SHOULD' EXPRESSING PROBABILITY			130
37. 'TO BEGIN', 'TO ALLOW', 'TO BE ALLOWED' AND 'TO FINISH' ...	...	...	131
38. 'LAGNA' ...	...	...	132
39. 'JĀNA' AND 'CHALNA' ...	...	...	133
40. 'RAKHNA' AND 'DĀLNA' ...	...	...	133
41. 'MILNA' AND 'MILĀNA' ...	...	...	133
42. 'TO FIND', 'GET', 'OBTAIN' ...	...	...	134
43. 'RAHNA' AND 'JĀNA' WITH THE PRESENT PARTI- CIPLE OF ANOTHER VERB ...	...	...	134
44. PASSIVE VOICE ...	...	...	134
45. REPETITION ...	...	...	136
46. 'LEKIN' AND 'BALKIH' ...	...	...	136
47. 'KIH' = 'WHETHER' ...	...	...	136
48. 'CHŪNKIH' AND 'KIŪNKIH' ...	...	...	137
49. 'KAUN', 'KYA', 'KOI', ETC. AND THEIR USES ...	...	...	137
50. 'AB' AND 'ABHI' ...	...	...	138
51. NUMBERS, FRACTIONS, TIME, POINTS OF THE COMPASS AND THE CALENDAR ...	...	...	139
52. IRREGULARITIES IN THE CONJUGATION OF THE URDU VERB AND THE COMPLETE CONJUGATION OF THE REGULAR VERB ...	...	...	143

Vocabulary

ENGLISH—URDU ...	...	...	146
URDU—ENGLISH ...	...	...	160

Part I

Pahla Sabaq (ek)

THE ROMAN URDU ALPHABET

1. The Roman Urdu alphabet is a compromise between absolute accuracy and simplicity. It is roughly phonetic, that is, one letter is used to represent one sound only and each sound is represented by one letter only.

2. The consonants used and the sounds they represent are¹ :—

b
d soft—almost like the English ‘th’ in ‘bathe’ : hard—as in English.

f
g always pronounced like the English ‘g’ in ‘game’.

h
j
k
l
m
n as in the English ‘not’ : used finally after a vowel it is often nasalized like the French ‘n’ in ‘on’.

p
q this is not of necessity followed by ‘u’ as it is in English : it is sounded at the back of the throat.

¹ These sounds should be well practised with a munshi.

r always sounded : it represents both the hard and soft sounds of ' r '.

s
t soft—almost like the English ' th ' in ' thin ' :
hard—as in English.

w
y always sounded like the English ' y ' in ' year '.

z
Note that the English letters c (except in ch), x and v are not used.

3. The compound consonants are :—

ch as in the English ' chime '

sh „ „ „ „ ' shall '

kh „ „ „ „ Scottish ' loch '

ksh like the English ' x ' in ' anxious '.

4. The aspirated consonants are :—

bh, ph, th, dh, chh, jh, kh, gh, rh.

The ' h ' sound follows immediately after the initial consonantal sound without the intervention of a vowel sound.

5. The vowels are :—

a like the English ' u ' in ' but '

ā „ „ „ ' a ' in ' father '

i „ „ „ ' i ' in ' it '

ī „ „ „ ' ee ' in ' feet '

u „ „ „ ' u ' in ' put '

ū „ „ „ ' oo ' in ' moon '

e „ „ „ ' a ' in ' fate '

o „ „ „ ' o ' in ' note '

6. The diphthongs are :—

ai : like the English ' a ' in ' hat ' ; not like the ' i ' in ' rite '.

au : this represents a sound approximately half way between the 'ow' of 'now' and the 'o' of 'no' in English.

7. In para. 2 above, where no variation is indicated, letters represent the same sounds as in English. In writing no distinction is made between the hard and soft sounds of d, t, and r.

8. English words used in Urdu are spelt as in English but are given the Indian intonation and pronunciation. They are usually printed in italics.

9. A vowel used at the end of a word is always long. There is therefore no need to mark it as such. Otherwise the sign used to differentiate a short vowel from the corresponding long vowel should always be written. Generally however in print the only long vowel that is marked as such is 'ā'.

Dūsra Sabaq (do)

NOUNS—SINGULAR

1. (a) Yih = this. Wuh = that. Hai = is.

This is a table.

Yih mez hai.

That is a chair.

Wuh kursi hai.

(b) The verb always goes at the end of a sentence.

2. (a) What is this?

Yih kya hai?

Is that a table?

Wuh mez hai?

Is that a chair?

Kya, wuh kursi hai?

(b) There is no special form of the verb in a question sentence as in English. The order of words in a question is the same as in the corresponding affirmative sentence and the verb always has the same form in the interrogative as in the affirmative.

The fact that a question is being asked has to be indicated in one or other of the following ways:—

- (i) In speech, by the tone of the voice.
- (ii) By the use of the meaningless particle 'kya' at the beginning of the sentence.
- (iii) By the use of a definite interrogative word like 'kitna' = 'how much' or 'kiūn' = 'why'.
- (iv) In writing, by the use of a question mark.

3. (a) MASCULINE

kamra	(the) room
darwāza	„ door
jhola	„ haversack
parda	„ curtain
makān	„ house

FEMININE

mez	(the) table
dīwār	„ wall
chhat	„ roof
khirki	„ window
bārish	„ rain

(b) There are two genders—masculine and feminine. The names of all male beings are masculine, and all female beings feminine. The genders of other nouns have to be learned. Generally speaking, nouns ending in 'a' are masculine and those ending in 'i', 'sh' or 't' feminine. In the vocabularies and word lists in this book, feminine nouns only are marked.

The gender of English words used in Urdu causes some difficulties. But the following rules hold good:—

- (i) Words ending in 'y' are feminine.
- (ii) If an Urdu equivalent of the English word exists, the English word takes the same gender as its Urdu equivalent. Thus 'rifle' is feminine because 'bandūq' is feminine.
- (iii) Otherwise English words, unless they are the names of female beings, are masculine.

(c) There is no word in Urdu the equivalent of the English article 'the'. The noun includes the article. Thus 'kamra' = 'the room', or simply 'room'.

4. Say, learn and write the following words:—

taraf (f.), direction

zamīn (f.), ground

darakht, tree

sarak (f.), road

pahār, mountain

pahāri (f.), hill

darya, river

jangla, fence

khet, field

bāg, garden

jangal, wood, forest

gāri (f.), cart, carriage

wādi (f.), valley

Tisra Sabāq (tīn)

NOUNS—PLURAL

1. (a) Here is one man.

A second (man) is there.

There are two men.

This is a door.

Is there any other door?

Yes, there are many doors.

Where are those books?

How many books are there?

Are there five carts?

No, there are only four.

Ek ādmī yahān hai.

Dūsra wahān hai.

Do ādmī hain.

Yih darwāza hai.

Koi aur darwāza
hai?

Ji hān, bahut dar-
wāze hain.

Wuh kitāben kahān
hain?

Kitni kitāben hain?

Pānch gāriān hain?

Ji nahīn, sirf chār
hain.

(b) 'There' in such sentences as 'There are two men in the room' or 'How many men are there in the room?' is not translated. These sentences are translated as 'Two men are in the room' and 'How many men are in the room?'.

'There' indicating place or position is translated by 'wahān'.

2. (a) MASCULINE		FEMININE	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
ādmī (man)	ādmī	top (gun, cannon)	topen
khet (field)	khet	kān (mine, quarry)	kānen
rāsta (way, route)	rāste	tolī (group, party)	tolīān
gola (ball)	gole	larāī (battle)	larāīān

(b) The rules for the forming of the plurals of nouns in the nominative case (i.e. when used alone without any preposition like 'in', 'on', 'to', etc.) are¹ :—

- (i) Masculine nouns ending in '-a' change the '-a' to '-e': other masculine nouns do not change their forms.
- (ii) To feminine nouns ending in '-i' add '-ān'; to other feminine nouns add '-en'.

3. Learn the following nouns, form their plurals and use them in sentences as in 1(a) above:—

nadī (f.), stream	jhāri (f.), bush
nāla, dry river-bed	girja, church
nahr (f.), canal	hissa, part, phase of attack
bagīcha, orchard, small garden	ilāqa, area
patthar, stone	sipāhī, private soldier (inf.)
	sawār, trooper

Chautha Sabaq (chār)

IMPERATIVES

1. (a) In English the sign of the infinitive is the preposition 'to' used before the verb. In Urdu the infinitive ends in '-na': e.g. 'jāna', to go; 'āna', to come.

¹ English words in Urdu are treated as Urdu words. They form their plurals in accordance with the rules given below: they do not take the English plural ending 's' or 'es'.

Sing.	Pl.	Sing.	Pl.
hospital (m.)	hospital	rifle (f.)	rifle-en
flank (m.)	flank	duty (f.)	duty-ān
patrol (f.)	patrol en		

(b) If the '-na' is taken away from the infinitive, what is left is called the root of the verb. To this the various endings are added to form the various tenses.

2. (a) Sit down.	Baitho.
Go there.	Udhar jāo. ¹
Come here.	Idhar āo. ¹
Open the book.	Kitāb kholo.

(b) The imperative (order-giving form) of the verb is formed by adding '-o' to the root.

3. (a) Don't sit down.	{ Mat baitho.
	Baitho mat.
Don't speak.	{ Bolo mat.
	Mat bolo.

(b) The negative is formed by using 'mat' = 'don't', before or after the imperative.

4. (a) Please come inside.	Andar āie.
Please wait outside.	Bāhar thairie.
Please drive quickly.	Tezi se chalāie.

(b) The more polite form of the imperative is formed by adding '-ie' to the root.

5. (a) Please don't smoke a cigarette.	Cigarette na pijie. ²
Please don't sit down.	{ Na baithie.
	Baithie na.

¹ 'There' = 'in that place' is translated by 'wahan'.

'There' = 'thither' is translated by 'udhar'.

'Here' = 'in this place' is translated by 'yahan'.

'Here' = 'hither' is translated by 'idhar'.

² Note the following irregularities:—

(a) Imperatives:—

dena, to give—do.

hona, to be—ho.

lena, to take—lo.

(b) Polite imperatives:—

karna, to do—kijie.

hona, to be—hojie.

dena, to give—dijie.

piya { to drink } —pijie.
to smoke

lena—lijie.

(b) With the polite form of the imperative in the negative 'na' is used.

6. 'Mat' and 'na' are only used after the imperative form of the verb in a sentence containing two words, viz. the verb and the negative particle. Otherwise they precede the verb.

7. (a) VOCABULARY

rokna, to stop	wāpas āna, to return
khara hona (ho jāna), ¹ to stand up	fire karna, to fire
khara karna, to bring to a standstill	ār lena, to take cover
phenkna, to throw	fire kholna, to open fire
cease fire karna, fire band karna, to cease fire	chalna, to move, to come along, go along
rawāna karna, to send out	rahna, to live, remain
rawāna hona (ho jāna), to move (set out)	hukm, order (n.)
	tambāku, tobacco
	ab, now

(b) TRANSLATE. 1. Andar āie aur baithie. 2. Khare ho jāo. 3. Tambāku mat pīo. 4. Motor gāri khari karo. 5. Ab fire mat kholo. 6. Chār baje² wāpas āie. 7. Patthar na phenkie. 8. Sārhe tīn baje rawāna ho jāo. 9. Ab patrol rawāna mat karo. 10. Ār lo. 11. Gāri mat roko.

(c) 1. Please don't sit down now. 2. Stand up. 3. Please don't smoke a cigarette. 4. Send out a patrol at six o'clock. 5. Move quickly. 6. Don't throw stones. 7. Cease fire. 8. Please stay outside. 9. Give this order. 10. Stay here. 11. Please come back at half past four.

¹ 'Ho jāna' is a more emphatic form of 'hona'. See App. 14.
² See App. 51. 3 (a).

Pānchwān Sabāq (pānch)

POSTPOSITIONS (I)

1. In English the prepositions 'in', 'to', 'on', etc., as their name indicates, come before the nouns with which they are used. Their equivalents in Urdu follow the nouns to which they refer. Hence they are called postpositions.

2. (a) The simple postpositions are :—

men	in	par	on	se ¹	by, with or from
ko	to	tak	up to	ka	of, 's, s'

(b)	ghar men	in the house
	ghar ko	to the house
	ādmī se	by the man
	kirch se	with a sword
	ghar se	from the house
	mez par	on the table
	ghar tak	up to the house
	ghar ka	of the house
	ādmī ka	the man's

(c)	kamre men	in the room
	kamre ko	to the room
	kamre se	from the room
	kamre par	on the room
	kamre tak	up to the room
	kamre ka	of the room

(d) When postpositions are added, singular nouns do not change, except that if a masculine noun ends in ' -a ' that ' -a ' is changed to ' -e '.

3. (a)	gharon men	in the houses
	gharon ko	to the houses
	darwāzon se	from the doors
	topīon par	on the hats
	kamron tak	up to the rooms
	darakhthon ka	of the trees

¹ 'With' = 'along with' is translated by 'ke sāth'. See App. 7.

(b) Plural nouns used with postpositions add ' -on ' before the postpositions. Masculine nouns ending in ' -a ' drop that letter before ' -on '.*

4. (a) VOCABULARY

dushman, enemy
morcha, trench
kināra, edge, bank
gāon, village
fasl (f.), crop
bari sarak (f.), main road
nīcha, low
thīk, accurate, correct,
accurately
lamba, long, tall
south wāla, southern
mālūm, known²

mālūm hona, to be
known
mālūm karna, to make
known, to find out, to
learn
position men hona, to be
in position, to hold a
position
bāntna, to divide, to dis-
tribute
men se, through, among

(b) TRANSLATE. 1. Dushman X se Y tak *position* men hai. 2. Dushman ka *south wāla flank* mālūm nahīn hai. 3. A *Company* lambi³ pahāri

* Again it needs to be emphasized that English words used in Urdu are treated as Urdu words. In the plural inflected forms they therefore take ' on ' before the post position.

hospital-on men—in the hospitals.

² See App. 16.

³ In Urdu, words change their forms in accordance with the work they do in a sentence or to agree with other words with which they are grammatically connected. These changes can be covered by the following general rule:—

Any word whose normal (masculine singular) form ends in ' -a ' changes that ' -a ' to ' -e ' in the masculine plural and when it is inflected (i.e. used with a postposition), and to ' -i ' when it is feminine (singular, plural, inflected or not). If a word does not end in ' -a ' it usually does not change.

Tots:—

Nouns

kamra—singular
kamre—plural

kamre men—inflected

Verbs

wuh tha he was
wuh thi she was

wuh the they were

par *position* men hai. 4. Dushman ke morchon par *attack* karo. 5. *Advance* dō hisson men hai. 6. Un¹ bare darakhton tak *advance* karo. 7. Un¹ nīchi faslon men se chalo. 8. Jangal ka *west* wāla kināra *starting line* hai. 9. Dushman ka *flank* kāhān hai? 10. Dushman ki *L.M.G.* ki *post-on* ki thīk *position* mālūm karo.

(c) TRANSLATE. 1. The enemy are holding a position from the main road (up) to the river. 2. Find (make known) the enemy's northern flank. 3. A Company's trenches are on the hill. 4. Attack the southern edge of the village. 5. Divide the company into two parts. 6. Advance as far as (up to) the trees. 7. Go through the fields. 8. Where is the enemy's position? 9. The enemy's O.P.s are among (in) the trees on the hill.

Chhata Sabaq (chhe)

POSTPOSITIONS (II)

1. Certain verbs are transitive (i.e. they take an object). Others are intransitive (i.e. they do not take an object). The simplest way of deciding whether a verb is transitive or not is to ask the question 'whom' or 'what' after it. If a sensible answer can be obtained from the sentence in which

Adjectives (See App. 31).

bara kamra	a big room
bare kamre	big rooms
bare kamre men	in the big room
bare kamron men	in the big rooms
bari topi	a big hat
bari topi par	on the big hat
bari topian	big hats
bari topion par	on the big hats

¹ When used with a postposition or with a noun followed by a postposition, 'yih' changes to 'is' in the singular and 'in' in the plural and 'wuh' to 'us' (singular) and 'un' (plural). See Les. 8.

it is used that verb is transitive and the answer to the question is the object.

2. (a) Seize the man. *Admi ko pakro.*
 Bring that knife. *Us chhuri ko lāo.*
 Give the book to *Sāhib ko kitāb do.*
 the sahib.
 Go to the office. *Daftar ko¹ jāo.*

(b) In addition to its use as the equivalent of the preposition 'to', 'ko' can also be used after a noun or pronoun which is the object of a transitive verb.² See App. 2.

3. (a) The equivalent of the English *of*, 's or s' in such phrases as :—

the corner of the room	(possessor inanimate)
the soldier's rifle	(possessor animate, singular)
the soldiers' room	(possessor animate, plural)

is 'ka'.

- (b) *kamre ka kona* the corner of the room
 sipāhi ka jhola the soldier's haversack
 sipāhion ka kamra the soldiers' room

(c) 'Ka' follows the name of the possessor (cf. English 'soldier's haversack') whether that possessor is animate or not. Thus 'the corner of the room' is translated as 'the room's corner'—'*kamre ka kona*'.³

¹ See App. 3 (c).

² See App. 2.

³ For some reason or other students find difficulties in the translation of the English possessive form when the preposition 'of' is used. The possessive form of the noun ending in 's' or 's' causes no difficulties: in this case the Urdu follows the English exactly:—

the soldier's duty—*sipāhi ki duty*.

In English the alternative form 'the duty of the soldier' can be used. In Urdu there is no alternative: the translation of both is '*sipāhi ki duty*'.

It must be remembered that what in English is a preposition is in Urdu a postposition. Thus 'of the soldier' (the 'of' preceding its attached noun) equals '*sipāhi ka* (ke, ki)' (the 'ka', 'ke' or 'ki' following its attached noun).

(d) A noun (or pronoun) used with 'ka' is treated like an adjective ending in '-a'. The 'ka' agrees in number and gender with the noun that follows in accordance with the rule of agreement given in note 3 on p. 10.¹

kamre ka kona	the corner of the room
kamre ke kone	the corners of the room
kamre ke kone men	in the corner of the room
kamron ke konon men	in the corners of the rooms
sipāhi ki rifle (f.)	the soldier's rifle
sipāhion ki rifle-en	the soldiers' rifles
rifle ki nāli men	in the barrel of the rifle

4. (a) VOCABULARY

khachchar, mule	bara, big
zang, rust	daldali, marshy
belcha, spade	zakhmi, wounded
gainti (f.), pick-axe	lādna, to load
nāli (f.), barrel (of rifle)	le jāna, to take (away), to carry (away)
daftar, office	(ka) pata lagāna, to locate
pagdandi (f.), path	(ki) dekhbhāl karna, to observe
ār (f.), cover	(ke) pār jāna, to cross
bāyān, left (adj.)	(ke) pīchhe, behind ²
dahna, right (adj.)	(ke) sāmne, in front of ²
hamwār, flat	(ke) sāth sāth, along ²
hara, green	
lāl, red	

¹ Note that this only applies to the 'ka'. The preceding noun follows the rules given in Les. 5, paragraphs 2 (d) and 3 (b).

² 'Pīchhe', 'sāmne' etc. when used as post position must be preceded by a noun or pronoun. This noun or pronoun is generally in the inflected possessive form, i.e. it is followed by 'ke' ('ki'). See App. 7. Thus the complete or compound postposition is 'ke pīchhe', 'ke sāmne'. But the 'ke' or 'ki' is not an integral part of the 'pīchhe' or 'sāmne'. It belongs to the preceding noun or pronoun. Consequently when these postpositions are used as adverbs (see App. 31), i.e. not attached to any noun or pronoun, they are not preceded by 'ke' or 'ki'.

afterwards we went to the mess.
after this.....
They sat in front.
In front of the table.

Bād nam miskot age. (Adv.)
Is ke bād..... (Postposition)
Wuh sāmne baithē. (Adv.)
Mez ke sāmne. (Postposition)

(b) TRANSLATE. 1. Dushman ke morchon ki thik *position*-en mālūm karo. 2. Dushman ki ek *L.M.G.* sarak ke dahne kināre par hai. 3. Wuh *A Company* ke daftar men hai. 4. Sarak ke kināron par bare darakht hain. 5. Dushman ke sipāhion ko pakro. 6. Pagdandi ke sāth sāth chalo. 7. *Rifle*-on ki nālion men zang hai. 8. Sāmne ki zamīn ki dekhbhāl karo. 9. Dushman ki *patrol*-on ka pata lagāo. 10. Makān ki dīwār ke pīchhe ār lo. 11. Belche aur gaintiān khachchar gārion par lādo. 12. Zakhmion ko *hospital* bhejo. 13. Hare khet tak *advance* karo. 14. Daldali zamīn ke pār jāo.

(c) TRANSLATE. 1. The position of the enemy's trenches is not accurately known. 2. There is an enemy O.P. on the left side of the road. 3. Go to the Company office. 4. On the right bank of the river there is a red house. 5. Take the wounded soldier to the hospital. 6. Seize those men. 7. Go along the edge of the wood. 8. Advance up to the corner of the field. 9. The ground in front is flat. 10. Locate the position of the enemy's H.Q. 11. There are L.M.G.s on the hills.

Sātwān Sabaq (sāt)

'HONA', TO BE¹

1. (a) The simple present tense of 'hona' is :—

1st person			
main hūn	I am	ham hain	we are
2nd person			
tum ho	you are	tum ho	you are
3rd person			
wuh hai	he she it } is	wuh hain	they are

¹ For the full conjugation of 'hona' see App. 52

(b) The past imperfect tense of 'hona' is :—

1st person			
main tha	I was	ham the	we were
2nd person			
tum the	you were	tum the	you were
3rd person			
wuh tha	he was	wuh the	they were

(c) The simple future tense of 'hona' is :—

1st person			
main hūnga	I shall be	ham honge	we shall be
2nd person			
tum hoge	you will be	tum hoge	you will be
3rd person			
wuh hoga	he will be	wuh honge	they will be

2. (a) 'Tum' is used for 'you' singular and plural, just as in English. It is plural in form though it may be singular or plural in use. The real 2nd person singular 'tu' = 'thou' is seldom used.

(b) 'Tum' = 'you' is only used to inferiors. To equals or superiors always use 'āp' with the 3rd person plural verb (i.e. the form used with 'wuh' = 'they').

3. (a) wuh tha he was wuh the they were (*masc.*)
 wuh thi she was wuh thīn they were (*fem.*)

(b) Wuh. = he, she, it or they.

(c) The verb agrees with its subject in number and gender, i.e. if the masculine singular form ends in '-a' that '-a' changes to '-e' in the plural and '-i' for the feminine. Note that if there is no other means of distinguishing the feminine singular from the feminine plural an additional '-n' is added to the plural.

4. (a) VOCABULARY

choti (f.), top, crest	khūbsūrat, beautiful
chhāoni (f.), cantonment	āsān, easy
bangla, bungalow	mushkil, difficult
mashq (f.), exercise, practice	thaka, tired
aurat (f.), woman	hāzir, present (adj.)
ghori (f.), mare	gair hāzir, absent
lāiq, capable	dūr, far, distant
pakka, ripe, metalled	nazdīk, near
safed, white	kitna, how much
ūncha, high	bahut, many, very
	sab, all

(b) TRANSLATE. 1. Chhāoni kahān hai? 2. Chhāoni men bahut bangle hain. 3. Wuh lāiq sipāhi hain. 4. Ham bahut thake the. 5. Ghore kheton men the. 6. Yih mashq āsān hogi, lekin wuh mushkil hogi. 7. Kamre ki dīwāren safed thīn. 8. Kamron ke farsh hamwār nahīn the. 9. Wuh *quarter* men honge. 10. Wuh kal hāzir the. 11. Kal ham gair hāzir honge. 12. Wuh gāon kitni dūr hai? 13. Wuh ek *mile* dūr hoga.

(c) TRANSLATE. 1. How far away will that tree be? 2. It is very near. 3. There were many houses in the village. 4. They were good men. 5. You will be tired. 6. The mares were in the field. 7. The exercises were not difficult. 8. The walls of the room are high. 9. The roads were metalled. 10. There was a good road to the top of the hill. 11. We shall be in the office. 12. The women of the city were very beautiful. 13. You were absent from parade yesterday. 14. They will all be present tomorrow. 15. They are now in hospital.

Āthwān Sabaq (āth)

PRONOUNS (I)

1. (a) The personal pronouns are :—

main, I	ham, we
tum or āp, you	
wuh, he, she, it	wuh, they

(b) 'Main' and 'wuh' change their forms when used with the postpositions 'men', 'se', 'ko', 'tak' and 'par'.

'main' becomes 'mujh'—mujh ko, etc.

'wuh' (*sing.*) becomes 'us'—us se, etc.

'wuh' (*pl.*) becomes 'un'—un par, etc.

'Ham', 'tum' and 'āp' do not change their forms when used with the above-mentioned postpositions.

ham ko	us, to us
tum se	from you
āp tak	up to you

2. (a) 'Ko' is the sign of the object-case as well as being the equivalent of 'to'.

mujh ko	me or to me	ham ko	us or to us
tum ko, āp ko	you or to you		
us ko	him (her, it) or to him (her, it)		
un ko	them or to them		

(b) Except for 'āp ko' there are alternative forms for the pronouns used with 'ko':—

mujh ko or mujhe	ham ko or hamen
tum ko or tumhen	
us ko or use	un ko or unhen

The alternative forms have the same meanings as the corresponding 'ko' forms. They are intended to avoid the repetition of 'ko' in the same sentence.

3. Whatever their meaning, 'yih' changes to 'is' (*sing.*) and 'in' (*pl.*) and 'wuh' to 'us' (*sing.*) and

'un' (ۄ) when used alone with a postposition or with a noun followed by a postposition.

What is there on that table?	Us mez par kya hai?
There is nothing on it.	Us par kuchh nahīn hai.
There are two soldiers in this room.	Is kamre men do sipāhi hain.
Who is in this one?	Is men kaun hai?
There are trees on those hills.	Un pahārion par darakht hain.
There is nothing on those.	Un par kuchh nahīn hai.
How many troops are in these rooms?	In kamron men kitne jawān hain?
There are one N.C.O. and twenty soldiers in them.	In men ek uhdedār aur bīs sipāhi hain.

4. (a)

VOCABULARY

sāmān, goods, baggage, luggage, furniture	bandūq (f.), shot-gun
bakhshish (f.), tip, gratuity	khābar (f.), news, information
qāida, rule, regulation	qalam, pen
tarah (f.), manner	maidān, plain, parade ground
is tarah, like this, in this way	phūl, flower
us tarah, like that, in that way	khel, game
taraf (f.), direction	bāt (f.), matter, affair, conversation
is taraf, in this direction	khelna, to play (games)
us taraf, in that direction	samjhāna, to explain
kambal, blanket.	khenchna, to draw, pull
ridge, lambi pahāri (f.), ridge	(ko) bolna, to say, tell
trigger (f.), trigger	(se) kahna, to say, tell
	batāna, to point out, inform, tell
	wāpas āna, to return
	bīmār, sick, ill
	(ke) sāth, with

(b) TRANSLATE. 1. Wuh bandūq us se lo. 2. Wuh mujhe do. 3. Un se kaho kih sāhib daftar

men hain.¹ 4. Wuh *pencil* use do. 5. Un ko bolo kih wuh daftar men hai. 6. Hamen samjhāo kih kya bāt hai. 7. Us *barrack* men kitne kamre hain? 8. In kheton men achchhi faslen hain? 9. Un se kaho kih kal *parade* us maidān men hogi: is men nahīn. 10. Un khachchar gārion par sāmān lādo. 11. Us taraf jāo. 12. Is tarah kām karo. 13. Uske sāmne baitho, na kih uske pīchhe. 14. Us rāste ke sāth sāth jāo. 15. Un sipāhion ke pīchhe *fall in* ho jāo. 16. Hamen batāo kih *patrol* kahān hai. 17. Ap ko khabar nahīn hai? 18. Un ko do do² āne do. 19. Is taraf wāpas āo.

(c) TRANSLATE. 1. Are you a Subadar now? 2. Take those books from them. 3. Give them to me. 4. Give us a rupee each. 5. Explain to him that I shall not be in the office. 6. Are there many flowers in this garden? 7. There are not many in this; there are in that one. 8. Are these crops good? 9. They are holding a position on (in position on) that ridge. 10. Go along the right side of that wood. 11. Stand in front of him. 12. Don't go that way. 13. Go this way. 14. Don't pull the trigger like that. 15. Put the blankets on these mules. 16. Tell him that there is an enemy post in that field. 17. Explain to him the rules of the game.

Nawān Sabaq (nau)

PRONOUNS (II): POSSESSIVE FORMS

1. (a) mera my or mine hamāra our or ours
 tumhāra, āpka your or yours
 uska { his { his
 { her or { hers unka their or theirs
 { its { its

¹ See App. 29.

² See App. 45.

(b) These words agree in number and gender with the nouns with which they are used or with the nouns for which they stand, i.e. the final '-a' changes to '-e' when that noun is masculine plural or inflected and to '-i' when the noun is feminine.

Whose handkerchief is this? Yih kiska¹ rūmāl hai?

It is mine. Wuh mera hai.

This is my handkerchief. Yih mera rūmāl hai.

Whose (pl.) handkerchiefs are these? Yih kinke rūmāl hain?

They are mine. Wuh mere hain.

They are my handkerchiefs. Wuh mere rūmāl hain.

Is there any furniture in your quarters? Apke *quarter* men kuchh sāmān hai?

Their hats are here. Unki topiān yahān hain.

2. (a) Take such a sentence as:—'He put his hand in his pocket.' This is ambiguous. It may mean 'in his own pocket' or 'in some one else's pocket'. In Urdu no such ambiguity is possible. When a thing is possessed by the subject of the sentence, 'my', 'mine', 'your', 'yours', 'his', etc. are all translated by the single word 'apna'. When the possessive pronoun ('mine', etc.) or possessive adjective ('my', 'your', etc.) refers to a person or thing different from the subject of the sentence, it is translated by 'mera', 'tumhāra', etc. See para 1 (a) above.

'my', 'mine' = 'apna' when the subject of the sentence is 'I': otherwise = 'mera'.

¹ Kaun—who, which, what.

Kya—what.

Both 'kaun' and 'kya' when inflected change to 'kis' (sing.) and 'kin' (pl.).

- 'your', 'yours' = 'apna' when the subject of the sentence is 'you': otherwise = 'tumhāra' or 'āpka'.
- 'his' = 'apna' when the subject of the sentence is 'he': otherwise = 'uska'.
- 'her', 'hers' = 'apna' when the subject of the sentence is 'she': otherwise = 'uska'.
- 'its' = 'apna' when the subject of the sentence is 'it': otherwise = 'uska'.
- 'our', 'ours' = 'apna' when the subject of the sentence is 'we': otherwise = 'hamāra'.
- 'their', 'theirs' = 'apna' when the subject of the sentence is 'they': otherwise = 'unka'.

He is in his (own) quarters. Wuh apne *quarter* men hai.

He is in his (some one else's) quarters. Wuh uske *quarter* men hai.

(b) Note that the subject of a verb in the imperative is always 'you' understood. Therefore 'your' used in a sentence where the verb is in the imperative is always translated by 'apna'.¹

Put your hand in your pocket. Apna hāth apnī jeb men rakho.

Go to your room. Apne kamre ko jāo.

3. (४) VOCABULARY

nafrī (f.), strength (numerical)

mulk, country

zamīndār, farmer, landholder

bāzu, arm, flank

khāna, food (n.), to eat (v.)

khāne ka kamra, dining room

uthāna, to lift

girāna, to drop

utārna, to lower

nikālna, to take out

muqīm hona, to be stationed

kul, full, complete

garīb, poor

amīr, rich

sāmne ki taraf, to (towards) the front

pīchhe ki taraf, to the rear

¹Note the difference between āpka—your, yours (polite) and apna—my, mine, your, yours, etc.

(b) TRANSLATE. 1. Apki *company* ki kul nafri kitni hai? 2. Hamāre mulk ke zamīndār garīb hain. 3. Apne *Company Commander* sāhib ke pās¹ jāo aur kaho kih āj *parade* nahīn hogi. 4. Wuh kiska bangla hai? 5. Wuh mera hai. 6. Uska bangla mere bangle ke pīchhe hai. 7. Us gāon ki taraf jāo. 8. Us men koi ādmi nahīn hai. 9. Apna dāhna hāth uthāo. 10. Ek kursi apne kamre men se nikālo. 11. Tumhāre bāen *flank* par dūsri paltan hogi.

(c) TRANSLATE. 1. What is the full strength of his platoon? 2. Are the people of his village rich? 3. There is a big garden in front of my bungalow. 4. Lower your left arm. 5. Look to your front. 6. Whose books are these? 7. They are theirs. 8. How many men are there in your barrack? 9. Take your hand out of your pocket. 10. There was another Company on their left flank. 11. This is your dining room: that is ours. 12. Where is our regiment stationed?

Daswān Sabag (das)

VERBS (I): TENSES FROM THE ROOT

1. (a) The three main parts of the verb from which all tenses are formed are:—the root, the present participle and the past participle.²

¹ See App. 3.

² For the full conjugation of the regular verb and irregularities in the conjugation of certain common verbs see App. 52.

(b) i. The root is the original part of the verb to which endings are added to form the other parts and the various tenses. It is formed by cutting off the final ‘-na’ of the infinitive.

ii. The present participle, which in English ends in ‘-ing’, is formed by adding ‘-ta’ to the root.

iii. The past participle (English—walked, run, given, done, etc.) is formed by adding ‘-a’ to the root.

iv. <i>Infinitive</i>	<i>Root</i>	<i>Present participle</i>	<i>Past participle</i>
rokna to stop, check	rok-	rokta stopping	roka stopped
rahna to remain	rah-	rahta remaining	raha remained
pūchhna to ask	pūchh-	pūchhta asking	pūchha asked
girna to fall	gir-	girta falling	gira fallen

2. All present participles are regular. Certain past participles are irregular.¹

3. Except in cases to be mentioned later where the logical subject of a sentence is inflected, i.e. followed by a postposition, the verb always agrees in number and gender with its subject in accordance with the rule given in Les. 7, 3 (c).

4. (a) The three tenses formed from the root are the imperative, the simple future, and the present subjunctive.

(b) For the forms of the imperative see Les. 4 and App. 11.

¹ See App. 21.

8. (a) VOCABULARY

fajr (<i>f.</i>), early morning ¹	(ka) pichha karna, to pursue
rāt (<i>f.</i>), night ¹	(ka) pata lagna, to be located, traced
shām (<i>f.</i>), evening	(ki) <i>reconnaissance</i> karna, to reconnoitre
risāla, regiment(cavalry)	(par) { <i>attack</i> karna } to
<i>transport</i> (<i>f.</i>), bārbardāri	{ <i>hamla</i> karna } attack
(<i>f.</i>), transport (<i>n.</i>)	<i>position</i> lena, to take up a position
kāmyābi (<i>f.</i>), success	unnīs, nineteen
jagah (<i>f.</i>), place	fauran, immediately
kūān, well (<i>n.</i>)	(ke) mutābiq, in accordance with
bhejna, to send	(ke) wāste } for, in order to,
pahunchna, ² to arrive	(ke) lie } for the purpose of
pahunchāna, to convey, to deliver	
pāna, to find	
<i>advance</i> karna, āge	
barhna, to advance	

(b) TRANSLATE. 1. Ar men baitho aur wahān do baje tak thairo. 2. Agar dushman ka pata lage to fauran mujhe khabar pahunchāo. 3. Agar wuh bimār ho to use *hospital* bhejo. 4. Ham darya ki taraf se *advance* karenge aur us gāon par *attack* karenge. 5. Agar ham kāmyābi pāen to ham dushman kā pichha karenge. 6. Unnīs *number* risāla dushman ke dāhne *flank* ki *reconnaissance* karega. 7. Main kal fajr ko *patrol* rawāna karūnga. 8. Bārbardāri mere hukm ke mutābiq chalegi. 9. Agar āp us kūen ka pāni pīen to āp bimār honge. 10. Ek

¹ See App. 4.

² The following words owing to similarity in pronunciation are often confused :—

pahunchna, to arrive
sunna, to hear
jawān, young man
uthāna, to lift
kahna, to say
pakarna, to seize
salāh (*f.*), advice
bhūkha, hungry

pūchhna, to ask
sona, to sleep
jānwar, animal
uthna, to get up
khāna, to eat
pakāna, to cook
sulāh (*f.*), peace
bukhār, fever

utārna, to lower
karna, to do
pukārna, to call out

baje tak is jagah thairo. 11. Ham ko mālūm nahīn hai kih dushman us *position* men hai ya nahīn. 12. Kya main andar āūn?¹

(c) TRANSLATE. 1. They will remain under (in) cover. 2. If the patrol locates the enemy it will send information to the Company Commander. 3. If they are ill they will not come. 4. You will attack that hill tomorrow. 5. They will pursue the enemy up to the village. 6. A patrol will set out tonight in order to reconnoitre the enemy's position. 7. The A.A. section will take up a position in accordance with the Company Commander's orders. 8. If you advance now you will be successful. 9. They will not arrive in Belgaum until evening. 10. I do not know whether² he will come or not. 11. If it is raining don't go out. 12. Perhaps the enemy will attack tonight.³ 13. I may return tomorrow evening.

Gyārahwān Sabaq (gyārah)

VERBS (II): TENSES FROM THE PRESENT PARTICIPLE

1. (a) Three tenses—the simple present, the past imperfect, and the past conditional—are formed from the present participle.

(b) The simple present tense of any verb is formed by using the present participle of that verb with the simple present tense of 'hona': the past

¹ See Les. 2. 2 (b).

² See App. 47.

³ See App. 4.

2. (a) Simple present tense

tum girte ho } you fall
āp girte hain }

(b) This tense indicates an action that is usual or customary at the present time. It is not used to express continuous action.' Thus 'main jāta hūn' means 'I go' not 'I am going'.

They speak good Urdu. Wuh achchhi Urdu bolte hain.

He does not play squash now. Wuh ab *squash* nahīn khelta.

main girta tha	I used to fall	ham girte the	we used to fall
----------------	----------------	---------------	--------------------

tum girte the } you used to fall
āp girte the }

wuh girta tha he used to fall wuh girte the they
used to fall

(c) 'Nahīn' is used for the negative of this tense.

² See App. 22.

4. (a) *Past conditional tense*

agar main bolta if I had spoken agar ham bolte if we had spoken

agar { tum } bolte if you had spoken
 { āp }

agar wuh bolta if he had spoken agar wuh bolte if they had spoken

(b) This tense is used to express an unfulfilled condition in the past and its consequence. The first clause, expressing the condition, begins with 'agar', and the second clause, giving the consequence, begins with 'to'. Both clauses contain the verb in the same tense. This tense is always used in sentences on the model of the English 'If something had happened, then some result would have followed'.

(c) 'Na' is used to form the negative of this tense.

If it had rained we would have played squash. Agar bārish hoti to ham squash khelte.

If he had not come I would have gone. Agar wuh na āta to main jāta.

5. (a) VOCABULARY

chhutti (f.), leave (n.)

zabān (f.), language,
tongue

fauj (f.), army, troops

pul, bridge (n.)

sāl, year

harakat (f.), movement

retire karna } , to retire
pichhe hatna }

late hona, to be late

mihnat karna, to work
hard

bārish hona (parna), to
rain

(par) qabza karna, to occupy,
capture

(ki) report karna, to report

nāmi, named, by name

pāyāb, fordable

pichhla, last

āj kal, nowadays

us waqt, then, at that time

āsāni se, easily

zor se, strongly, loudly

(se) pahle, before (of time)

(ke) darmiān, between (of time
and place)

(b) TRANSLATE. 1. Wuh kya kya khel khelta hai? 2. Wuh āj kal hockey khelta hai, football nahin.

3. Jab wuh Poona men the to wuh *tennis* khelte the.
 4. Āp Urdu achchhi tarah bolte hain?¹ 5. Chhutti par jāne² se pahle main Urdu achchhi bolta tha.
 6. Ham us bare bangle men rahte hain. 7. Pichhle sāl ham ek chhote bangle men rahte the. 8. Agar tum mihnāt karte to tum kāmyāb hote. 9. Agar bārish na hoti to darya pāyāb hota. 10. Agar wuh zor se *attack* karte to wuh āsāni se dushman ki *position* par qabza karte. 11. Agar āp dushman ka pīchha karte, to āp us ki tamām fauj pakarte.

(c) TRANSLATE. 1. What languages do you speak? 2. I speak a little Urdu. 3. They know Hindi well. 4. Did you play tennis when you were in Poona? 5. During my leave I learned Urdu. 6. Where do you live? 7. I live in a small village called Badrauli. 8. If the enemy had attacked we would have retired. 9. If they had seen any movement of the enemy they would have reported it at once. 10. If they had crossed the river then they would have reached the village. 11. If you had not come quickly you would have been late.

Bārahwān Sabaq (bārah)

VERBS (III): TENSES FROM THE PAST PARTICIPLE

1. (a) Three tenses are formed from the past participle : the simple past, the present perfect and the past perfect.

(b) The simple past tense of any verb is simply the past participle of that verb, inflected as required ; the present perfect is formed by using the past participle of that verb with the simple present tense

¹ See Les. 2. 2 (b).

² See App. 12.

of 'hona'; and the past perfect by using the past participle with the past imperfect tense of 'hona'.

(c) In all tenses formed from the past participle there is a difference between the conjugation of transitive and intransitive verbs (see Les. 6 and 13). In this lesson only the conjugation of intransitive verbs will be considered.

2. (a) *The simple past tense*

main gira	I fell	ham gire	we fell
	tum gire	}	you fell
	āp gire		
wuh gira	he fell	wuh gire	they fell

(b) This tense is used to indicate an action that happened once in the past: it was finished and done with on the specified or implied occasion.

3. (a) *The present perfect tense*

main gira hūn	I have fallen ¹	ham gire hain	we have fallen
	tum gire ho	}	you have fallen
	āp gire hain		
wuh gira hai	he has fallen	wuh gire hain	they have fallen

(b) This tense expresses an action that is complete at the time of speaking.

4. (a) *The past perfect tense*

main gira tha	I had fallen	ham gire the	we had fallen
	tum gire the	}	you had fallen
	āp gire the		
wuh gira tha	he had fallen	wuh gire the	they had fallen

(b) This tense indicates an action that was complete at a time in the past specified or implied.

¹ In Urdu there is no verb 'to have'. The English verb 'to have' used as an auxiliary to help to form a tense is translated by 'hona'—'to be'. Thus 'I have fallen'—'I am fallen'—'main gira hūn'.

5. The negative of these three tenses is formed with 'nahīn'.

6. (a) VOCABULARY

nazar āna, to come into view	imtihān, examination
samajhna, to understand	hawāi jahāz, aeroplane
urna, to fly	mandir, temple (Hindu)
chhūtna, to be released,	dafa (f.), occasion (time)
to leave (of vehicles),	dāk (f.), post
to be left	rail (f.), train
parna, to fall (of inanimate objects)	khālī, empty
girna, to fall (of living beings)	kachcha, unripe, unmetalled
khayāl, thought	sūraj charhte (or nikalte) waqt, sunrise
	sūraj dūbte waqt, sunset
	(ke) ūpar, above, over

(b) TRANSLATE. 1. Wuh *station* par pahunche the. 2. Jab ham *station* par pahunche to *rail* chhūt gai thi.¹ 3. Main *April* ki pahli tārīkh ko imtihān dene ke lie Poona gaya. 4. Ham jangal ke kināre tak āge barhe lekin dushman ka pata nahīn laga. 5. Ap ko wahān se dushman nazar āe hain? 6. Is chitthi ka jawāb kaun lāya? 7. Kya tum uski bāt samajhe? 8. Do auraten apne apne ghore par se giri thīn. 9. Wuh kachchi sarak ke kināre ke sāth sāth mandir tak chali gai hain.² 10. Khayāl hai kih dushman ke hawāi jahāz rāt ke waqt do dafa hamāri *position* ke ūpar ure.

(c) TRANSLATE. 1. Yesterday three men arrived here from Poona. 2. It rained heavily yesterday. 3. They have gone to Bangalore to take an examination. 4. The women had walked through the fields up to the temple. 5. When you reached the top of the hill did you catch sight of the enemy? 6. Who took that letter to the post? 7. They

¹ See App. 19.

² See App. 39.

went along the metalled road as far as the bridge.
 8. Two enemy aeroplanes flew over our lines.
 9. He has brought nothing with him. 10. He was very late. 11. He did not stay in the village.
 12. We set out at sunrise and arrived at sunset.

Terahwān Sabaq (terah)

VERBS (IV): TRANSITIVE VERBS

1. (a) The subject of a transitive verb in a tense formed from the past participle is always followed by 'ne'.¹

(b) 'Ne' is a postposition. The noun or pronoun to which it is attached is therefore inflected.

(c) The forms of the pronouns used with 'ne' are :—

main ne	I	ham ne	we
	tum ne	}	you
	āp ne		
us ne	he, she, it	unhon ne	they

2. (a) The tenses of a transitive verb formed from the past participle are formed in the same way as the corresponding tenses of an intransitive verb. But as the subject is followed by a postposition, the agreement between the verb and it is broken. If no object is expressed then the verb keeps the 3rd person singular masculine form (the form normally used with 'wuh'='he') for all persons—singular or plural, masculine or feminine.

¹ The correct use of 'ne' causes more difficulty than anything in Urdu grammar. This is partially due to the inability of the student to decide whether a verb is transitive or intransitive.

If in doubt omit the 'ne'. It is better to leave it out when it should be used than to use it when it should not. To say 'main ne . . . tha' or 'us ne . . . hūa' is unforgivable.

(b) i. *Past simple tense*

main ne	parha	I read	ham ne	parha	we read
	tum ne	}	parha	you read	
	āp ne				
us ne	parha	he, she, it	unhon ne	parha	they read
		read			

ii. *Present perfect tense*

main ne	par-	I have read	ham ne	par-	we have read
	ha hai			ha hai	
	tum ne	}	parha hai	you have read	
	āp ne				
us ne	parha	he, she, it has	unhon ne	they have	
	hai	read	parha hai	read	

iii. *Past perfect tense*

main ne	par-	I had read	ham ne	par-	we had read
	ha tha			ha tha	
	tum ne	}	parha tha	you had read	
	āp ne				
us ne	parha	he, she, it had	unhon ne	they had read	
	tha	read	parha tha		

3. (a) If an object is expressed not followed by 'ko', the verb in these tenses agrees with that object in number and gender. If however the object is followed by the postposition 'ko' there is nothing with which the verb can agree. It therefore keeps the normal 3rd person singular masculine form.

(b) That man wrote the letter.	Us ādmi ne chitthi likhi.
Those men wrote letters.	Un ādmion ne chitthiān likhīn.
We threw stones.	Ham ne patthar phenke.
You have thrown stones.	Tum ne patthar phenke hain.
He called his servants.	Us ne apne naukaron ko bulāya.
They had closed those windows.	Unhon ne un khirkion ko band kīa tha.

4. The difficulties in the way of the correct use of 'ne' can be eased if it is realized that this postposition is the sign of the agent case = 'by'. Thus 'I wrote a letter' is turned as 'A letter written by me' = 'Main ne chitthi likhi'. 'I have written a letter' is turned as 'A letter is written by me' = 'Main ne chitthi likhi hai'. 'I had written a letter' is turned as 'A letter was written by me' = 'main ne chitthi likhi thi'.

In these sentences 'chitthi' is the grammatical subject of the verb, which therefore agrees with it.

Obviously such transformations are impossible unless the verb has an object, i.e. is transitive.

5. (a)

VOCABULARY

gharwāli (f.), housewife	shuru karna, to begin
gawāh, a witness	nashe men hona, to be drunk
gawāhi (f.), evidence	bulāna, to call, send for
adālat (f.), court (of justice)	kharīdna, to buy
topkhāna, artillery	(ki) koshish karna, to try, attempt ¹
kārkhāna, factory	(se) bāt karna, to talk to
tankhwāh (f.) } pay (n.)	itna, so much
talab (f.) }	wagaira, and so on, etc.
chāl chalan, character	(ki) bābat } about,
(par) golabāri karna, to bombard	(ke) bāre men } concerning
(se) sawāl karna, to question	(ke) niche, below

¹ The postposition given in brackets before certain verbs in the Vocabularies is *not* an integral part of those verbs. It is only used when they are preceded by a noun, pronoun or infinitive used as a noun, which is in English the subject.

The point to be remembered is that post positions cannot stand alone. They must be attached to some noun or pronoun.

main ne se pūchha. } These are absurd.
us ne se bāt ki.

main ne pūchha . . . , or main ne us se pūchha. } These are correct.
us ne bāt ki, or us ne apne dost se bāt ki.

(b) TRANSLATE. 1. Kal dushman ne hamāri *position* ke bāen *flank* par *attack* kīa. 2. Unhon ne hamāre dahne *flank* par bhi *attack* karne ki koshish ki.¹ 3. Unhon ne kāmyābi nahīn pāi. 4. Hamāre topkhāne ne un par itnī sakht golābāri kī¹ kih wuh darya ke pār nahīn gae. 5. Hamāre hawāi jahāzon ne dushman ke bahut se hawāi jahāz nīche girāe hain. 6. Gharwāli ne naukar ko bulāya tha. 7. Unhon ne us se sawāl kīa kih tum kal kiūn *late* āe.² 8. Gawāh ne *magistrate* sāhib se kaha kih wuh ādmi nashe men tha. 9. Us ne C.O. sāhib se kaha kih main chhutti par jāna chāhta hūn. 10. Hamāre sipāhīon ne dushman ki ek *patrol* par *fire* kīa.

(c) TRANSLATE. 1. Yesterday the enemy tried¹ to bomb London. 2. On the previous night our aeroplanes had bombed stations, factories, etc., in Berlin. 3. We attempted¹ to cross the river. 4. She called the servant and asked him why he was late yesterday. 5. How much pay have you given your bearer? 6. I went to the bazaar yesterday and bought some fruit. 7. The C.O. asked some questions about the man's character. 8. They gave evidence before the court. 9. They said that the man was drunk. 10. Previously (before this) he had said that he was not drunk. 11. We attacked the right flank of the enemy's position. 12. The artillery has begun to bombard the enemy's trenches. 13. The Company Commander has sent out a patrol.

¹ See App. 18 (c).

² See App. 29.

Chaudahwān Sabaq (chaudah)

INTERROGATIVES AND RELATIVES

1. (a) In English words like 'who', 'when', 'where', etc. are used both as interrogative and as relative words. There is no need to worry about a definition of a 'relative word'. If the word like one given above asks a question it is obviously an interrogative ; if it does not, it must be a relative.

- (b) *Who* is he ? (interrogative)
 The man *who* made this is blind. (relative)
When will he come ? (interrogative)
 He will come *when* I have gone. (relative)
Where is he ? (interrogative)
 I will stay *where* I like. (relative)

(c) The relative words, as can be seen from the above examples, join two clauses of a sentence and also relate back to some previous word.

2. (a) The common interrogative words and their corresponding relatives in Urdu are :—

<i>Interrogative</i>		<i>Relative</i>	
kya	what	jo	who, whoever,
kaun	who, which,		whatever, which,
	what		whichever
kitna	how much	jitna	however much
kaisa	what sort of,	jaisa	whatever sort of, as ¹
	how ¹		
kab	when	jab	when, whenever
kahān	where	jahān	wherever, where
kidhar	whither	jidhar	whither
kis taraf	in which direc- tion	jis taraf	in whichever direc- tion
kis tarah	how	jis tarah	however

(b) The relatives are formed from their corresponding interrogatives by substituting 'j' for 'k' (except 'jo').

¹ 'Kaisa' employed as an adverb - 'how' and 'jaisa' - 'as' are always used in their inflected forms, i.e. 'kaise' and 'jaise'.

3. *Interrogatives*

(a) 'Kya' and 'kaun' are used as pronouns or as adjectives. When used with a postposition or with a noun followed by a postposition they both change to 'kis' in the singular and 'kin' in the plural.

With whom (*sing.*) did you talk? Āp ne kis se bāt ki?

With whom (*pl.*) did you talk? Āp ne kin se bāt ki?

In which room do you live? Āp kis kamre men rahte hain?

In which rooms do you live? Tum kin kamron men rahte ho?

(b) 'Kaisa' and 'kitna' are adjectives and are therefore inflected like any other adjective ending in '-a'.

How many girls are present? Kitni larkīān hāzir hain?

What sort of soldiers are they? Wuh kaise sipāhi hain?

(c)	kis wāste	} why	kab	when
	kis lie		kis tarah	how
	kiūn		kis qadar	to what extent
	kis taraf		kahān	where
		in which direction	kidhar	whither

These are adverbs¹ and are not inflected.

4. *Relatives*

(a) 'Jo', singular and plural. This is used both as an adjective and as a pronoun. In its inflected form it changes to 'jis' in the singular and 'jin' in the plural.

jis se	with whom	jin se	with whom
	(<i>sing.</i>)		(<i>pl.</i>)
jis admi se	with whatever man	jin admion se	with whatever men

¹ See App. 31.

(b) 'Jitna' and 'jaisa' are also inflected like any other pronoun or adjective ending in '-a'.

(c) The other relatives, being adverbs, are not inflected.

(d) The relative clause (i.e. the part of the sentence beginning with the relative word) generally comes first in the sentence. Thus 'The man who is wise speaks little' is turned as 'Whatever man is wise, he speaks little'. The English construction can however be followed in certain cases and the sentence translated almost literally.

The man who is wise speaks little.	{ Jo ādmī dāna hai, wuh kam bolta hai. Wuh ādmī, jo dāna hai, kam bolta hai.
The man, whom you saw in the city, is my brother.	{ Jis ādmī ko āp ne shahr men dekha wuh mera bhāi hai. Wuh ādmī jis ko āp ne shahr men dekha mera bhāi hai.
What you say is true.	Jo tum kahte ho wuh sach hai.
Take as much as you want.	Jitna chāhie utna lo.

(e) When the relative clause begins the sentence the main clause following is better begun with a balancing word.

'jo'	is balanced by	'wuh'
'jab'	" "	'tab' or 'to'
'jahān'	" "	'wahān'
'jīdhar'	" "	'udhar'
'jaisa'	" "	'waisa'
'jitna'	" "	'utna'
'jis tarah'	" "	'us tarah'
'jis taraf'	" "	'us taraf'
Whatever you say (that) is true.	Jo tum kahte ho	wuh sach hai.

However much you want
 (so much) take.
 Take as much as you
 want. } *Jitna chāhie utna lo.*

5. (a) VOCABULARY

ābādi (f.), population	(se) sulūk karna, to treat
kānta, thorn, spur, barb, fork	(ki) marammat karna, to repair
ilzām, accusation	hāzir, present (of inferiors)
(par) ilzām lagāna, to accuse	maujūd, present (of equals or superiors), in hand
shakhs, a person	kam, little
gulāb, rose (n.)	mukhtalif, different
chaurāsta } cross-roads	hoshyār, wise, intelligent
chaurāha }	(ke) pās, near, adjoining
a lena } to overtake	(ke) bāhar, outside
ja lena }	(ke) andar, within
chunna, to choose	bhi, also, even
batāna, to point out	

(b) TRANSLATE. 1. Āpka bangla kahān hai ?
 2. Wuh chhutti se kab wāpas āega ? 3. Āp kis
 tarah is *motor* gāri ki marammat karenge ? 4. Āp
 ne us par kiūn yih ilzām lagāya hai ? 5. Wuh kis
 taraf pahār ki choti tak *advance* karenge ? 6. Jo
 ādmi darakht ke pās khara hai wuh hawaldār hai.
 7. Jis shakhs se āp ne kal bāt ki wuh ab hāzir hai.
 8. Jaise āp ne us se sulūk kiā waise mujh se sulūk
 karen.¹ 9. Jab wuh kamre ke andar āta hai to main
 bāhar jāta hūn. 10. Jahān wuh *football* khelte hain
 wahān bara *club* hai. 11. Jis tarah main ne pahle
 batāya hai us tarah kām karo. 12. Jab wuh gāon
 men pahuncha to main us ko ja lia. 13. Jitna
 hoshyār wuh hai, utna hoshyār main bhi hūn.

(c) TRANSLATE. 1. When will you take the
 examination ? 2. How many men are there in his
 Company ? 3. Why did you tell the platoon leader

¹ See App. 24 (b) iv.

that you were on parade? 4. What sort of a place is Belgaum? 5. What is its population? 6. To which man did you give the empty rounds? 7. In which cantonments are the different battalions of the regiment stationed? 8. In which direction has he gone? 9. How will you do this work? 10. The houses which are near the church are big ones. 11. The men whom you have selected will be present tomorrow. 12. The chairs which are outside the room are mine. 13. He overtook me when I reached the cross-roads. 14. Where there is a rose there is a thorn also. 15. 'Act as he does.

Pandrahwān Sabaq (pandrah)

POSSESSION

1. As has been pointed out there is no verb 'to have' in Urdu. The implication of this when 'to have' is used as an auxiliary verb has been given in the note on page 30.

Similarly when 'to have' is used as a main verb to indicate possession it is translated by 'hona'.

Such a sentence as 'The man has a book' is turned as 'A book is in the possession of the man'. The noun which in English is the object of the sentence (i.e. which represents the thing possessed) becomes in Urdu the subject. And the noun or pronoun representing the possessor (i.e. the subject of the English sentence) is in Urdu used with a postposition which is the equivalent of 'in the possession of'. The actual postposition used depends on the nature of the thing possessed.

2. (a) When the thing possessed is a material object that can change hands the noun or pronoun

indicating the possessor is followed by 'ke (re) pās'.

That zamindar has forty Us zamīndār ke pās chālis
bighas of land. bīghe zamīn hai.

We had one or two books. Hamāre pās ek do kitāben
thīn.

(b) If, however, the object possessed is a material one that cannot change hands, e.g. a relative or a limb, the 'pās' is omitted.

He has only one hand. Uske sirf ek hāth hai.

We had one sister. Hamāre ek bahan thi.

(c) If the thing possessed is abstract (unreal) the name of the possessor is followed by 'ko'.

My servant has fever. Mere naukār ko bukhār hai.

I have no time. Mujh ko (or mujhe) fursat
nahīn hai.

He had no hope. Us ko (or use) umed nahīn
thi.

3. (a) In all the above examples the possessor is a living being. If the possessor is a lifeless thing the noun or pronoun representing it is followed by 'men'.

This room has four windows. } Is kamre men chār
In this room are four windows. } khirkīān hai.

(b) I have a headache = My head has an ache.

I have stomach ache = My stomach has an
ache.

These sentences, on the assumption that the possessor is a lifeless thing, follow the rule given above in para 3(a) and are translated thus:—

Mere sir men dard hai.

Mere pet men dard hai.

4. (a) VOCABULARY

beta, son

beti (f.), daughter

khāndān, family

shikāyat (f.), complaint

kamī (f.), deficiency

tālāb, tank (water)

sarrāf, moneylender
hathyār, weapon
chacha, uncle
umēd (*f.*), hope (*n.*)
dar, fear (*n.*)
marna, to die
thora, a little
thore, few

chand, a few
kāfi, sufficient
aksar, most (*adj.*),
mostly (*adv.*)
(ki) nisbat, in comparison with
(ki) wajah se, by reason of
(ke) ās pās, around, in the
vicinity of

(b) TRANSLATE. 1. Italy ki nisbat Germany ke pās ziāda hawāi jahāz hain. 2. Sakht bārish hone ki wajah se darya men bahut pāni hai. 3. Us zamindār ke pās bahut khet hain: aksar wuh gāon se dūr hain, lekin chand nazdik hain. 4. Apki ~~filāzon~~ men kitne jāwān hain? 5. Āp ko us se kis tār ki shikāyat hai? 6. Un sipāhion ke pās garm kaprē nahīn hain. 7. Ham ko is bāt par kuchh shak tha ki ās pās ki zamīn kaisi hai. 8. Us waqt hamārē pās kāfi hathyār wagaira nahīn the. 9. Uske pet men dard hai. 10. Us ko hospital bheja. 11. Us ko jamadar hone ki umēd hai. 12. Ek taraf kuchh shak tha. 13. Ap ko wahān jāne ki umēd hai?

(c) TRANSLATE. 1. We have more lorries, etc., than the enemy has. 2. Owing to the shortage of rain there is now little water in the tank. 3. He has not as much money as I. 4. The moneylender sent many horses near the mosque. 5. How many men were you on parade? 6. The havaladar had a complaint about this man. 7. We have doubt as to the strength of the enemy. 8. We shall attempt to capture the village today. 9. I have a little left now. 10. I shall have more when my uncle dies. 11. How much money have you? 12. What sort of a horse do you own? 13. When do you hope to become a subedar? 14. We were afraid to go there. 15. I doubt whether he will come.

Solahwān Sabaq (solah)

COMPARISON OF ADJECTIVES AND ADVERBS

1. *Adjectives*

(a) When the same characteristic of two objects is compared, that object with which the comparison is made is followed by 'se' = than. But, unlike English, the adjective indicating that characteristic is not changed in form. The English 'That wall is higher than this' is translated as 'That wall, than this wall, is high'.

This house is higher than that. Yih ghar us ghar se ūncha hai.

Rawalpindi is bigger than Belgaum. Rawalpindi Belgaum se bara hai.

(b) Sometimes for emphasis 'ziāda' or 'aur bhi' is placed before the adjective. In this case the Urdu usage corresponds more closely with the English.

She is very much more beautiful than her sister. Wuh apni bahan se ziāda khūbsūrat hai.

This wall is very much higher than that. Yih dīwār us se aur bhi ūnchi hai.

(c) When the same quality in more than two things is compared, a universal comparison is made. The adjective indicating that quality is preceded by 'sab se'. Thus the English 'That woman is the most beautiful (of all)' is translated as 'That woman, than all, is beautiful'.

This house is the highest. Yih ghar sab se ūncha hai.

This is the most beautiful of those pictures. Un taswiron men se yih sab se khūbsūrat hai.

He is the tallest man in the company. Wuh company ka sab se lamba jawān hai.

2. *Adverbs*¹

Adverbs are compared in the same way as adjectives.

He walks more quickly than I.	Wuh mujh se tez chalta hai.
You write better than I	Tum mujh se achchha likhte ho.
He writes best.	Wuh sab se achchha likhta hai.
These soldiers march the most quickly.	Yih sipāhi sab se tez <i>march</i> karte hain.

3. (a) VOCABULARY

nishāna, aim, target	chup chāp, silently
nuqsān, loss, damage	jān būjhkar, knowingly
hādīsa, accident	ittifāqan, by chance
taswīr (f.), picture	khabardāri se, carefully
qism (f.), kind, quality	befikri se, carelessly
shāgird, pupil, scholar	bechna, to sell
māl (sing.), goods, property	bikna, to be sold
sarkār (f.), the government	khodna, to dig
sarkāri, official, government	chalāna, to cause to move, drive
sasta, cheap	(par) charhna, to ascend, embark
mahnga, dear, expensive	(par se) utarna, to descend, disembark
gahra, deep (adj.)	(men) āg lagna, to catch fire
mazbūt, strong	
zara, a little (adv.)	

(b) TRANSLATE. 1. Sohan Singh apne bhāi se ziāda khabardāri se *motor* gāri chalāta hai. 2. Wuh shāgird befikri se apna kām karta hai. 3. Paltan men uska nishāna sab se kharāb hai. 4. Dushman chup chāp hamāri *position* ki taraf āge barhe. 5. Rām Dās par yih ilzām laga hai kih us ne jān būjhkar sarkāri māl ko sakht nuqsān pahunchāya. 6. Ham us paltan ki nisbat ziāda tez *march* karte hain. 7. In

¹ See App. 31.

pahāron men se kaunsa¹ ūncha hai? 8. Yih taswīr us taswīr se khūbsūrat hai. 9. Wuh paltan men sab se tez daurta hai. 10. Sadar bāzār ki nisbat shahr ke bāzār men chīzen sasti biktī hain, lekin wuh sab ek qism ki hain. 11. Us dīwār ko aur mazbūt karo.

(c) TRANSLATE. 1. When the accident happened² he was driving his car carelessly. 2. He works harder than his brother. 3. He is the best shot in the regiment. 4. The patrol retired very quickly to the platoon post. 5. By chance the village caught fire. 6. After we had arrived at Aden³ we slowly disembarked. 7. That is the finest picture in the room. 8. Things are dearer in the Sadar bazaar than they are in the city bazaar. 9. This trench is deeper than that: why? 10. Dig that one a little deeper. 11. Put some more stones on that wall in order to make it higher.

Satrahwān Sabaq (satrah)

‘CHĀHIE’, ‘HONA’ AND ‘PARNA’

1. (a) In English, duty or desirability is expressed by the use of ‘should’ or ‘ought’ followed by either the simple infinitive [e.g. (to) go] or the perfect infinitive [e.g. (to) have gone] of another verb.

(b) In Urdu ‘chāhie’ translates ‘should’ or ‘ought’ and ‘chāhie tha’, ‘should have’ or ‘ought to have’. Both ‘chāhie’ and ‘chāhie tha’ are preceded by the infinitive of the main verb. And the logical subject of the sentence in which either is used is put in the dative case, i.e. is followed by ‘ko’.

¹ See App. 8.

² See App. 14 (d).

³ See App. 25.

(c) He ought to (should) go. Us ko jāna chāhie.

He ought to (should) have gone. Us ko jāna chāhie tha.

That man ought to (should) go to hospital. Us ādmi ko *hospital* jāna chāhie.

They ought to (should) have returned yesterday. Un ko kal wāpas āna chāhie tha.

2. (a) In English, 'must' in the present and 'have to' in the past, present and future are used to express compulsion or obligation.

(b) In Urdu, 'must' and 'have to' are translated by 'hona' or 'parna', preceded by the infinitive of another verb. The logical subject of a sentence in which 'parna' or 'hona' is used with either of these meanings is put in the dative case, i.e. is followed by 'ko'.

'Must' and 'have to' in the present tense are best translated by 'hona': in the past tense by 'parna'.

(c) He must (has to) work hard. Us ko sakht kām karna hai.

That man had to work hard. Us ādmi ko sakht kām karna para.

They will have to work hard. Un ko sakht kām karna hoga (parega).

3. (a) The rules governing the changes in the forms of 'chāhie', 'hona' and 'parna' and of the attached infinitive are given below.

(b) The logical subject of a sentence in which these verbs are used is followed by a postposition. There can therefore be no agreement between this subject and the verb.

(c) If the sentence contains no object, or if it contains an object followed by 'ko', then there

is nothing with which the verb can agree. In such a case 'chāhie tha', the form of 'hona' or 'parna' employed and the attached infinitive retain their normal masculine singular forms unchanged.

They ought to come in time.	Un ko waqt par āna chāhie.
They ought to have come in time.	Un ko waqt par āna chāhie tha.
The patrol had to set out early yesterday morning.	Kal fajr <i>patrol</i> ko rawāna hona para.
We shall have to seize those men.	Hamen un ādmīon ko pakarna hoga (parega).
They ought to post that letter.	Unhen us chitthi ko dāk men dālna chāhie.

(d) If the sentence contains an object not followed by the postposition 'ko' then the whole verb (other than 'chāhie') agrees in number and gender with that object.

He ought to clean his rifle.	Us ko apni <i>rifle</i> sāf karni chāhie.
They ought to have cleaned their rifles.	Un ko apni <i>rifle-en</i> sāf karni chāhie thīn.
We must obey orders.	Ham ko hukm mānne hain.
They had to dig trenches.	Un ko morche khodne pare.
You will have to write a few letters.	Āp ko chand chitthiān likhni parengi (hongī).

(e) Note that the form of 'chāhie' never changes.

4. (a) 'Chāhie' can be used alone as a main verb, with the logical subject in the dative (i.e. followed by 'ko') to mean 'to want' or 'to require'. 'Māngna' meaning 'to ask for' should not be used in these senses.

I want warm clothes. Mujhe garm kapre chāhie.

(b) 'Chāhie kih' followed by a verb in the present subjunctive, means 'It is desirable that'.

'Chāhie tha kih' followed by a verb in the past conditional means 'It was desirable that'.

He ought to return immediately.	{	Chāhie kih wuh abhi wāpas āe.
It is desirable that he return immediately.		
You ought to have been a soldier.	{	Chāhie tha kih tum sipāhi hote.
It was desirable that you had been a soldier.		

5. (a) VOCABULARY

tādād (f.), number	tūti phūti zamīn (f.), broken ground
warzish (f.), exercise (n.), (physical, of human beings)	banna, to be made
ijāzat (f.), permission	banāna, to make, build
kishti (f.), small boat	chborna, to leave, release, abstain from (tr.)
jahāz, ship (n.)	(ki) badli karna, to transfer, change
ghanta, hour	(par) rāzi hona, to be content, consent
tāqat (f.), strength, might, power	retire karna, pichhe hatna, to retire, withdraw
mazbūti (f.), strength, durability	(ke) bāwajūd, in spite of

(b) TRANSLATE. 1. Tumhen kal fajr rawāna hona chāhie. 2. Ek *patrol* ko kal Sulgatti gāon jāna hogā. 3. Un ko apne sāth ek din ka *ration* lena parega. 4. Dushman ki ziāda tādād ke sabab se hamāri *company* ko pichhe hatna para. 5. Chāhie kih tum garīm pāni lāo. 6. Ham ko kishtiōn ka pul banākar darya ke pār jāna chāhie. 7. *Company*-on ko is rāste se gāon tak jāna hoga. 8. Āp ko kisi¹ dūsri paltan men *recruit*-on ki badli karni paregi. 9. Main wahān jāne par rāzi nahīn tha, lekin mujhe

¹ See App. 49.

jāna para. 10. *Rail* ko ek baje se pahle chhūtna chāhie tha.

(c) TRANSLATE. 1. They ought to have set out at six o'clock in the evening. 2. The company commander had to send out a patrol. 3. You will have to bring your rifles on parade tomorrow. 4. In spite of the strength of the enemy's position we shall have to attack it tomorrow. 5. In order to reach the village you will have to go this way. 6. You ought to come into the room more quietly. 7. That man wants leave. 8. He asked for leave yesterday. 9. You ought to (it is desirable that you) speak more loudly. 10. You must advance quickly over that broken ground. 11. The platoon will have to march carefully through the village. 12. Nobody should leave the lines without permission.

Atthārahwān Sabaq (atthārah)

‘SAKNA’ AND ‘CHUKNA’

1. (a) sakna can, to be able
chukna to have finished, or (more usually) to have already done something

‘Sakna’ and ‘chukna’ are always used with the root of some other verb, never alone as independent verbs :—

bol sakna	to be able to speak
bol chukna	to have already spoken
khā sakna	to be able to eat
khā chukna	to have already eaten.

(b) All verbs compounded with ‘sakna’ or ‘chukna’ are considered as intransitive. The subject of a tense formed from the past participle does not therefore add ‘ne’.

(c)	He can speak Urdu.	Wuh Urdu bol sakta hai.
	We were not ¹ able to advance.	Ham <i>advance</i> kar nahin sake.
	I shall be able to come.	Main a sakūnga.
	If possible return at 6 o'clock.	Agar ho sake to chhe baje wāpas āie.
	They have finished eating.	} Wuh khāna kha chuke hain.
	They have already eaten.	
	The work is finished.	Kām ho chuka hai.
	You will have finished writing.	} Tum likh chuke hoge.
	You will have already written.	

2. (a)

VOCABULARY

umr (f.), age	mādrī, indigenous, mother (tongue)
salāmatī (f.), safety	tamām, all, whole
sabab, reason (n.)	ghana, thick, dense
bandobast, arrangement	tairna, to swim
mahīna, month	daurna, to run
fajr ko, in the early morning	safar karna, to travel
rāt ko, at (by) night	paida hona, to be born
din ko, by day	hūa, ago
mumkin, possible	(ke) siwa, except

(b) TRANSLATE. 1. Chār mahīne hūe wuh Urdu nahīn bol sakte the. 2. Us ādmi ke siwa koi Urdu likh nahīn sakta. 3. *Parade* ho chuki hai. 4. Ham apne apne *quarter-on* ko ja sakte hain. 5. Jo hona tha, ho chuka. 6. Main ek chhote se² gāon men paida hūa. 7. Solah baras ki umr se pahle main apni mādrī zabān likh nahīn sakta tha. 8. Imtihān se pahle hamāra tamām kām ho chukega. 9. Ghane jangal ke sabab se ham is rāste se āge

¹ It is better to place 'nahīn' between the two component parts of a subjoined verb.

² See App. 8.

barh nahīn sakenge. 10. Din ko ham in kheton men se salāmati se chal nahīn sakenge. 11. Berlin par *bomb* girāne se pahle ham Ruhr ke bare bare¹ shahron par *bomb* gira chuke the.

(c) TRANSLATE. 1. We had already disembarked. 2. We shall not be able to travel in this ship. 3. Can you see through those windows? 4. I am very tired and cannot run. 5. Can you tell me where my Subadar lives? 6. He had already swum across the river once. 7. They had already made all arrangements before my arrival. 8. Owing to the enemy's artillery we shall not be able to advance by day. 9. They will complete their work in one day. 10. Dinner is over. 11. What can you do now? 12. If possible come tomorrow. 13. I have already read this work. 14. Give me another.

Unnīswān Sabaq (unnīs)

'LAGNA', 'DENA' AND 'PĀNA'

1. (a) In addition to their uses as independent verbs 'lagna', 'dena' and 'pāna' are used with the inflected infinitive of other verbs to mean :—

lagna	to begin
dena	to let, to allow
pāna	to be allowed

(b) 'Lagna' and 'pāna', when so used, are treated as intransitive verbs : 'dena' as transitive.

(c) 'Pāna' is only used in the negative. 'To be allowed' in the affirmative is translated by 'ki ijāzat hona' with the subject in the dative, i.e. followed by 'ko'.

¹ See App. 45.

- | | |
|------------------------|----------------------------|
| 2. He begins to work. | Wuh kām karne lagta hai. |
| When I began to speak | Jab main bolne laga to wuh |
| he began to laugh. | hansne laga. |
| Let it go. | Us ko jāne do. |
| They allowed the | Unhon ne dushman ko jan- |
| enemy to pass | gal men se guzarne dīa. |
| through the jungle. | |
| The enemy was not | Dushman darya ke pār jāne |
| allowed to cross the | nahīn pāya. |
| river. | |
| He is not allowed to | Wuh chhutti par jāne nahīn |
| go on leave. | pāta. |
| They are allowed to go | Un ko shahr jāne ki ijāzat |
| to the city. | hai. |

3. (a) VOCABULARY

hafta, week	ārām lena (or karna), to rest
imārat (f.), a large building	sona, to sleep
qaidi, prisoner	chāhna, to wish, desire, want
taiyārī (f.), preparation	bhāgna, to flee
(pāni) barasna, } to rain	utārna, to cause to descend,
bārish hona, } (intr.)	take off, lower
„ parna }	tasalli bakhsh, satisfactory
barsāna, to rain (tr.)	pūra, full, complete
diq karna, to worry	āinda, next, ensuing

(b) TRANSLATE. 1. Wuh *bomb* barsāne lage lekin kuchh nuqsān nahīn hūa. 2. Koi jawān ijāzat ke bagair *officer*-on ke banglon men jāne nahīn pāta. 3. Chūnkih¹ uska kām tasalli bakhsh hai islie C.O. sāhib ne us ko chhutti par jāne dīa. 4. Ham jute utārne ke bagair is imārat¹ ke andar jāne nahīn pāte. 5. Wuh *march* karte waqt pāni pine nahīn pāte. 6. Hamāre āne se pahle wuh sab bhāgne lage the. 7. Ham kal se yih kām karne lagenge. 8. Ham safar ke lie sab taiyārīān karne lage hain. 9. Hamāra topkhāna dushman ki

¹ See App. 48.

position-on par golabāri karne laga. 10. Wuh chāhta hai kih main kal se yih kām karne lagūn.

(c) TRANSLATE. 1. When their training is complete they will be allowed to go on leave. 2. The men are not allowed to leave barracks. 3. When did you begin to learn Urdu? 4. Don't let anyone go to sleep. 5. Why did you allow him to worry me? 6. The prisoners will be allowed to exercise between two and three o'clock. 7. We shall now begin preparations for the march. 8. I allowed them to rest for ten minutes. 9. He is not allowed to play games. 10. When can you begin that work? 11. I shall be able to allow them to go on leave tomorrow. 12. They want me to let them go on leave next week. 13. As soon as he had read¹ one book he began to read another.

Bīswān Sabāq (bīs)

‘MILNA’

1. (a) i. ‘Milna’ means ‘to get’, ‘to receive’ or ‘to find’. When so used it implies that the getting is the result of the intervention of some outside agency such as fate, higher authority etc.

ii. In such cases what is in English the subject of the sentence, is in Urdu put in the dative, i.e. it is followed by ‘ko’. The verb then agrees with what is in English its object.

(b) I get thirty rupees	Mujh ko tīs rupae māhwār
a month.	milte hain.
The good student	Achche shāgird ko inām
received a re-	mila.
ward.	

¹ See App. 26.

He did not receive your answer.	Us ko āpka jawāb nahīn mila.
You will not get leave.	Tum ko chhutti nahīn milegi.
The inhabitants of the village do not get any water out of that well.	Gāon ke bāshindon ko us kūen men se kuchh pāni nahīn milta.
My ball was lost. I did not find it.	Meri goli gum hūi. Wuh nahīn mili.

2. (a) i. 'Milna' also means 'to meet with'. When so used it is treated like an ordinary intransitive verb, i.e. it agrees with its subject, which is in the nominative (not followed by a post-position).

ii. What is in English the object of the verb is in Urdu followed by 'se' if the meeting was prearranged and by 'ko' if the meeting was accidental.

(b) I met my brother yesterday (by appointment).	Main kal apne bhāi se mila.
You will have to meet the Com- pany Command- er today (by appointment).	Āp ko āj <i>Company Com- mander</i> sāhib se milna hoga.
On the way I met my friend (by chance).	Rāste men mera dost mujh ko mila.
I met (by chance) three soldiers of my regiment in the bazaar.	Bāzār men mujh ko meri paltan ke tīn jawān mile.
I went to see (i.e. to meet) him.	Main us se milne gaya.
The C.O. wants to see (i.e. to meet) you.	C.O. sāhib āp se milna chāhte hain.

Note that 'I met somebody by chance' must in Urdu be more logically translated as, 'Somebody met me'.

3. A third meaning of 'milna' is 'to agree' or 'to resemble'.

They agreed together.
He resembles his brother.

Wuh āpas men mil gae¹.
Uski shakl uske bhāi ki shakl se milti hai.

4. (a) VOCABULARY

shakl (f.), shape, appearance
rukāwat (f.), obstacle
saza (f.), punishment
kāla pāni, transportation
maut (f.), death
phānsi (f.), gallows
dehāti, villager
naqd, cash, cash payment

wardi (f.), uniform (n.)
dālna, to put (in)
qatl karna, to murder
(ki or ko) talāsh karna, to search for
paros ka, neighbouring
muft, free (of cost)
haftewār, weekly
māhwār, monthly
barābar, parallel, even

(b) TRANSLATE. 1. Main D.C. sāhib se milne ke lie daftar jāūnga. 2. Sipāhion ko har roz kitna *ration* milta hai? 3. Kya tum ko wardi wagaira muft milegi? 4. Aj tak ham ko āge barhne ka hukm nahīn mila. 5. Miskot jāte waqt wuh mujh ko mila. 6. Tum ko talab kaise milti hai? Māhwār ya haftewār? 7. Agar ho sake to paros ki *platoon*-on ke *leader*-on se milo aur kaho kih dushman ne hamāre rāste men itni rukāwatanen dāli hain kih ham āp ke sāth barābar *advance* nahīn kar sakte. 8. Main chand zakhmi sipāhion se milne ke lie *hospital* gaya. 9. Us ko das sāl ki kāle pāni ki saza mili. 10. Unki shaklen ek dūsri se milti hain.

(c) TRANSLATE. 1. He murdered a villager, therefore he received sentence (punishment) of death. 2. After I have met the Recruiting Officer

¹ See App. 19.

I shall return to my village. 3. How much pay do you get a month? 4. They get rations on payment. 5. We did not get the order to retire. 6. While playing¹ golf I found a new ball. 7. I searched for a long time for the ball I had lost, but I could not find it. 8. Tell the platoon leader to take his platoon ahead and meet No. 5 platoon. 9. I shall now go to the hospital to see Smith. 10. Can we get any water out of that well? 11. He is not allowed to see his relatives. 12. These things are not available in the city owing to the war. 13. We cannot agree together.

Ikkīswān Sabaq (ikkīs)

THE PASSIVE VOICE

1. (a) The man killed the tiger.

The tiger was killed by the man.

Both these sentences make the same statement. But in the first the doer of the action is the subject of the sentence. The verb in this sentence is said to be in the active voice. In the second sentence, in which the receiver of the action is the subject of the sentence, the verb is in the passive voice.

(b) i. In Urdu the passive voice is avoided as far as possible. Such sentences as :—

The tiger was killed by the man.

The letter was posted by me.

This work will be done by the Havaladar.

will be translated as :—

The man killed the tiger.

I posted the letter.

The Havaladar will do this work.

¹ Translate as 'khelte waqt'.

ii. In cases however where the doer of the action is not mentioned the passive voice will have to be used, e.g.

The tiger was killed.

The letter will be posted.

2. (a) English forms the passive voice with the past participle of the main verb and some tense of 'to be': Urdu with the past participle of the main verb and some tense of 'jāna'. Both the past participle of the main verb and 'jāna' agree with the subject.

(b) This letter will be written today. Yih chitthi āj likhi jāegi.

The tiger was killed. Sher māra gaya.

The enemy has been attacked. Dushman par *attack* kia gaya hai.

3. (a) If the doer of the action is mentioned in the passive it is followed by 'ke hāth (se)' = 'by the hand of', and the instrument with which the action is done by 'se' = 'with'. The 'se' of 'ke hāth se' can, colloquially, be omitted.

(b) He was killed by the soldier with a sword. Wuh sipāhi ke hāth (se) talwār se māra gaya.
or (much better)

Sipāhi ne us ko talwār se mār dāla.

He was struck by the rioter with a stick. Wuh fisādi ke hāth (se) lāthi se māra gaya.
or (much better)

Fisādi ne us ko lāthi se māra.

(c) Again: avoid the passive if possible. See App. 44.

4. (a) VOCABULARY

chor, thief
istimāl, use (n.)

madad (f.), help (n.)
ahdnāma, treaty

thānedār, sub-inspector of police	churāna, to steal
qila, fort	dāka mārna, to commit a dacoity
musāfir, traveller	giriftār karna, to arrest
wusūli (f.), proceeds	taqsim karna, to divide
machchardāni, (f.) mos- quito net	barbād karna, to destroy
akhiri, last, final (a/j.)	kahte hain, they say, it is said, is called
achānak, sudden	

(b) TRANSLATE. 1. England aur Poland ke darmiān ahdnāma hūa. 2. Kahte hain kih uski sharton men se ek yih hai kih agar kisi ek mulk par hamla kīa jāe to dūsra mulk uski madad karega. 3. Poland par achānak hamla kīa gaya. 4. Uske kārkhāne aur hawāi jahāz ke utarne ki jagahen barbād ki jāengi. 5. Thānedār se is bāt ki *report* ki jāegi kih gāon men dāka mārā gaya hai. 6. Is ilāqe men bahut si faujen muqīm hongī. 7. Wuh merī ghari churāne par giriftār kīa gaya hai. 8. Larāi ke daurān men dushman ke bahut se sipāhi ya to mārē gae ya zakhmi hūe. 9. Chor ne bhāg nikalne ki koshish ki lekin ākhir men wuh pakra gaya.

(c) TRANSLATE. 1. Many bombs-were dropped by our aeroplanes. 2. There is no doubt that an attack will be made on England by the Germans. 3. It is said that an attempt has been made to attack the fort. 4. When he returns he will be arrested. 5. This bungalow was built for the use of travellers. 6. When he died his property was sold. 7. The proceeds were divided amongst his sons. 8. The motor car was stopped on the edge of the river. 9. What arrangements are made for travellers? 10. They will be given mosquito nets. 11. Why have we been called to the office? 12. It appears¹ that this letter is written in Urdu.

¹ See App. 16.

Part II

• ADDITIONAL EXERCISES

NOTE. In these exercises examples are introduced of the constructions and usages given in the appendixes. Students should on the occasion of the introduction of such a construction or usage make themselves thoroughly acquainted with the relevant paragraph in the appendix, to which the footnote refers.

I

(a) TRANSLATE. 1. Apni apni¹ copy-on men *note* likho. 2. Is figre ki naql karo.² 3. Us ko sãf karke³ wãpas do. 4. Ham jangal ke kinãre tak ãge barhe. 5. Ap gãon se kiũn pĩchhe hat gae⁴ hain? 6. Us gãon ke makãnon men bahut⁵ log rahte hain. 7. Parinde *barrack*-on ki chhaton par baithe hain. 8. Wuh hamãri paltan ke C.O. sãhib ke pãs⁶ gaya. 9. Yahãn ke log maile kuchaile hain. 10. Un sipãhion ke sãmãn men kuchh⁵ kami hai.

(b) TRANSLATE. 1. Yesterday I went to⁶ Sulgatti village. 2. There are only a few houses in the village. 3. It is a very small village. 4. The people of that village are cultivators. 5. Rice grows in the fields around⁷ the village. 6. Sulgatti is four miles from here. 7. To the south there is a river. 8. On the banks of the river are mango⁸ trees. 9. There are many birds sitting⁹ in the branches of the trees. 10. The houses of the village are made⁹ of mud.

¹45. ²18 (c). ³25. ⁴19. ⁵49. ⁶3. ⁷7.
⁸9. ⁹27 (b ii).

2

(a) TRANSLATE. 1. Wuh meri kitāb hai. 2. Main āp¹ us ko yahān lāya;² us ko mujhe wāpas den.³ 3. Un se pūchho kih āpke *quarter* kahān hain.⁴ 4. Wuh ghore ka achchha sawār tha. 5. Ham thori der men taiyār honge. 6. Ap⁵ bhī taiyār hain? 7. Chaliega?⁶ 8. Hamāre banglon men pānch pānch⁷ kamre hain. 9. Uska bangla kirāe ke lie khāli hai. 10. Apni jeb men se ghari nikālo. 11. Us khirki men se dekhna.⁸ 12. Āpki ghari men kya *time* hai? 13. Sāt bajkar bīs *minute* par⁹ rawāna ho jāo. 14. Sakht kām karne ki wajah se badan pasīne pasīne⁷ ho gaya. 15. Āj Īd hai. 16. Sab Musalmānon ki dukānen band hongī.¹⁰ 17. Un dukānon men mewa bikta hai.¹¹ 18. *Bus* āj bahut *late* hai.

(b) TRANSLATE. 1. My home is in a very small village. 2. In it there are not many houses. 3. They are all made¹² of mud, except¹³ the lam-bardar sahib's. 4. His⁵ house is built of stone. 5. The doors of these houses are strong. 6. Take those pencils from them. 7. Ask him where his home is.⁴ 8. She is ready now: shall we move?⁶ 9. There are gardens in front of their bungalows. 10. I myself¹ live in a small house in the city on the right hand side of the mosque. 11. There was¹⁴ a riot in the city yesterday. 12. Take all the furniture out of your rooms. 13. Put it on the verandah. 14. Go to the Adjutant¹⁵ and tell¹⁶ him that the recruits will be ready well within half an hour.⁷ 15. Look¹⁷ through those windows and tell me what you see.⁴

¹ 10.	² 17.	³ 24 (b iv).	⁴ 29.	⁵ 1.	⁶ 11 (b).
⁷ 45.	⁸ 11 (a).	⁹ 5.	¹⁰ 36.	¹¹ 44 (a ii).	¹² 27.
¹³ 7.	¹⁴ 14 (d).	¹⁵ 3.	¹⁶ 28.	¹⁷ 25.	

3

(a) TRANSLATE. 1. Jab tak *Adjutant* sāhib¹ yahān na āen,² thairo. 2. Agar wuh āe, to us se kaho³ kih sāhib ghar gae hain. 3. Us kamre men das baje tak⁴ thairo. 4. Jab tak wuh *hospital* na jāe wuh achchha nahīn hoga. 5. Jab tak⁵ wuh is paltan men rahega us ko taraqqi nahīn milegi. 6. Ap is ghore ka kya denge? 7. Main us ko ek sau rupae ko⁶ bechūnga. 8. Hamen kis se khabar milegi? 9. Kya main ab hajāmat ka pāni lāūn?⁷ 10. Wuh kal is bāt ke bāre men C.O. sāhib se bāt karenge. 11. Āp kin kin⁸ bāton ki bābat bāt karnā chāhte hain?

(b) TRANSLATE. 1. Until your relief comes you may stay in this bungalow. 2. If he works hard he will certainly pass the examination. 3. As long as you stay in this cantonment you will not be well. 4. Wait on the top of the hill till dusk. 5. As long as he stays in this place he will always be ill. 6. At which target will you fire? 7. How will you get to Poona? 8. May we go now?⁷ 9. Shall I get your bath? 10. We shall advance towards Sulge tomorrow. 11. At what time will you set out? 12. We hope to set out on⁹ Saturday at half past six. 13. Tell him not to stay there. 14. Tell him to come to the office.

4

(a) TRANSLATE. 1. Wuh kya kya khel khelta hai? 2. Wuh ab¹⁰ *tennis* khelta hai lekin wuh pahle *football* aur *hockey* khelta tha. 3. Kya wuh Urdu bolta hai? 4. Wuh Urdu nahīn bolta, balkih¹¹ Hindi

¹ 1.	² 24 (b vii).	³ 28.	⁴ 24 (c ii).
⁵ 24 (c iv).	⁶ 6 (c).	⁷ 24 (b iii).	⁸ 45.
⁹ 4.	¹⁰ 50.	¹¹ 46.	

achchhi tarah jānta hai. 5. Ham Urdu mushkil se¹ bolte hain. 6. Wuh *squash* khelte the lekin² buddhe hone ki wajah se wuh ab koi khel nahīn khelte. 7. Jo kuchh tum kahte ho sach hai. 8. Agar dushman ham par *bomb* na girāte³ to ham un par *bomb* na girāte.⁴ 9. Agar hamāre ittihādi hathyār na dālte to hamāra maujūda hāl bihtar hota. 10. Agar tum nashe men na hote to tum ko saza na milti. 11. Agar un ko chhutti na milti to wuh apne apne⁵ ghar⁶ na ja sakte.

(b) TRANSLATE. 1. We speak good Urdu. 2. When I was young I played football but now I am old I take my ease. 3. You write so badly that I cannot read your letter. 4. You used to speak Urdu but now it seems⁷ that you have forgotten it. 5. I know⁷ that he speaks the truth. 6. It appeared⁷ that he was telling lies. 7. If you had not taken cover you would have been killed. 8. If it had not rained we should have been able to cross⁸ (= to go across) the river. 9. If they had been inoculated⁹ they would not have caught the plague. 10. It would have been better to have had all the men inoculated.⁹

5

(a) TRANSLATE. 1. Kal ek ādmi mujh se milne¹⁰ āya. 2. Us ne kaha kih main apne hamrāh¹¹ ek dost lāya¹² hūn. 3. Dushman ne jāngal ke kināre tak *advance*¹³ kīa.¹⁴ 4. Ham ne dushman ko¹⁵ pīchhe hatāne³ ki koshish¹⁶ ki¹⁴ lekin kāmyābi na hūi. 5. Wuh kuchh¹⁷ bole lekin ham nahīn samjhe. 6. Dushman ke hawāi jahāzon ne London par bahut se¹⁷ *bomb*

¹³ 1.	² 46.	³ 20.	⁴ 24 (b v).	⁵ 45.	⁶ 3.
⁷ 16.	⁸ 7.	⁹ 38.	¹⁰ 13.	¹¹ 7.	¹² 17.
¹³ 18 (c).	¹⁴ 21.	¹⁵ 2.	¹⁶ 18 (c).	¹⁷ 49.	

girāe lekin unhon ne sakht nuqsān na pahunchāya.¹
 7. Ham darya ke pār jākar dushman ke morchon
 par qabza kar sake. 8. Kai² roz hūe wuh Poona
 gae.

(b) TRANSLATE. 1. I went to the hospital
 yesterday to³ see Jones. 2. They said they had
 arrived in the cantonment some days ago. 3. We
 advanced to the right bank of the river. 4. They
 had tried hard to pass the examination. 5. You said
 a lot but I didn't understand it. 6. Enemy aero-
 planes flew over⁴ England yesterday. 7. The day
 before, Berlin had been bombed by us⁵ and serious
 damage caused there.⁵ 8. Our patrol crossed the
 river⁶ and gained touch with the enemy. 9. She
 arrived here a few² days ago.

6

(a) TRANSLATE. 1. *Patrol* ke hukm yih hain
 kih wuh ār men baithkar yahān solah sau tīs baje
 tak⁷ rahe. 2. Na bhūlen⁸ kih jab mariz jāge to
 us ko dawa pilāen.⁸ 3. Agar tum is rāste ke sāth
 sāth jāo to tum gāon men pahunchoge. 4. Jab tak
 kām khatam na ho wuh yahān rahega. 5. Ajīb
 bāt to yih hai kih wuh is par rāzi hūa.⁹ 6. Yih
 Hindustān ke har shahr men hota hai.¹⁰ 7. Wuh
 log kabhi waqt pār hāzir nahin hote.¹⁰ 8. Har
 chār chār gāon men ek patwāri muqarrar¹¹ hota
 hai. 9. Jo *officer* gāon ke *in charge* hote hain
 un ko lambardār kahte hain.⁵ 10. Mera khayāl
 tha kih is se kuchh fāida hoga. 11. Ham ne din
 bhar dushman ko talāsh kia lekin uska pata nahin
 laga.

¹ 20.	² 49.	³ 13.	⁴ 7.	⁵ 44.
⁶ 25.	⁷ 24 (c ii).	⁸ 24 (b iv).	⁹ 14 (b).	¹⁰ 15.
¹¹ 18.				

(b) TRANSLATE. 1. He must remain here until the work is finished.¹ 2. So long as you carry on like this¹ the work will never be begun.² 3. The remarkable thing is that he agrees to this. 4. You will be sorry for this. 5. This is the case in every cantonment. 6. The work is finished. 7. If he is ill tell him to take this medicine. 8. You are never in time. 9. It is said that the rains will be short this year. 10. They asked him whether³ he would enlist in his brother's regiment. 11. I do not know whether there will be sufficient water or not. 12. It appears now⁴ that there will be sufficient.

7

(a) TRANSLATE. 1. Koi na koi⁵ ādmi is bangle men hoga. 2. Koi⁵ do sau rupae maujūd hain. 3. Main koi⁵ das *minute* men āūnga. 4. Bāz kuchh⁵ kahte hain : bāz kuchh. 5. Bāzon⁵ ka yih khayāl hai kih wuh pāgal hai. 6. Main apni kitābon men se kuchh⁵ bechūnga. 7. Chūnkih⁶ wuh gair hāzir tha islie wuh das din tak *line* qaid rahega. 8. Koi koi⁷ *bearer* yahān hai. 9. Wuh bara⁵ achchha sipāhi hai. 10. Wuh kisi⁵ na kisi bāt par gussa hota hai.⁸ 11. Us ne yahān tak parha hai kih wuh imtihān dene ke lāiq hai. 12. Main wāpas jāne wāla⁹ tha. 13. Lo, kya dekhta hūn kih hamāre sāmne ek sher khara hai.

(b) TRANSLATE. 1. Somebody or other must¹⁰ be in the office. 2. There are about 100 rupees in that box : count them. 3. I shall be ready to sit for the examination in about two months. 4. He did not come because he was ill. 5. You must ask

¹ 24.	² 37.	³ 47.	⁴ 50.	⁵ 49.
⁶ 48.	⁷ 45.	⁸ 14.	⁹ 32.	¹⁰ 36.

somebody or other this question. 6. He is a very good soldier but he is not deserving of promotion. 7. Some think that he is a malingerer. 8. Where is my stud? It must be somewhere or other in this drawer. 9. How far have you read? 10. For how much did you sell your car? 11. He was about to set out¹ when his servant told him that he had lost his shoes.² 12. The householder¹ came out of his house and stood before³ me.

8

(a) TRANSLATE. 1. Mālūm hota hai kih ās pās ke³ jangalon men ek ādmi khānewāla¹ sher hai. 2. Gāonwālon ne wāda kīa hai kih ham uske mārnewāle¹ ko inām denge. 3. Khat ke likhnewāle ne mere pās ākar kaha kih jab main khat dāk men dālne wāla¹ tha to mujhe khabar āi kih āp is jagah maujūd hain. 4. Jis waqt wuh jahāz par se utarne wāla tha to wuh kuchh bīmār sa⁴ hūa. 5. Sūbadār *Major* sāhib āp se bāt karne ko āe hain. 6. Ham dushman ke mulk par chhāpa mārne ke lie taiyār hain. 7. Main us se is bāt ki bābat³ bāt karne ke lie jāne wāla tha. 8. Ham ne bhāgti hūi⁵ fauj ko gher lene⁶ ki koshish ki. 9. Pāniwāla zarūr ek baje se pahle pāni lāya hoga.⁷

(b) TRANSLATE. 1. I haven't much time and I have rather a lot of work to do. 2. I am about to go shooting. 3. When we arrived at the station⁸ the train was about to depart. 4. He went to the platoon leader to explain his absence. 5. The patrol was about to set out when news came that the enemy were attacking⁹ our right flank. 6. They went to the top of the hill to observe the country in front.

¹32. ²29. ³7. ⁴8. ⁵27 (b i).
⁶19. ⁷36. ⁸26. ⁹22.

7. They will go ahead of the column in order to gain touch with the enemy. 8. It is forbidden to wash¹ clothes in the lines. 9. He is an expert at writing¹ Urdu.

9

(a) TRANSLATE. 1. *Doctor sāhib ne recruit-on ke tika lagāyā?*² 2. *Us ne jān būjhkar³ apne ghar men āg lagāi.*² 3. *Ham ne befikri se³ āge chalkar shikast khāi.*⁴ 4. *Sirf thori der lagegi.*² 5. *Wuh hanskar bhāgne laga.* 6. *Ghar men pahunchte hi wuh khāna khāne lage.* 7. *Suna hai kih ham us shahr par chhāpa mār rahe hain.*⁵ 8. *London ke bachāo ka bandobast aur mazbūt hone se pahle dushman ké hawāi jahāz us par rāt din hamla kīa karte the.*⁶ 9. *Ab donon firqe bāt kar rahe hain.* 10. *Kya ho raha hai?* 11. *Unke āpas men dosti hūa karti thi.* 12. *Wuh kahān chhupa hai?* 13. *Main us se milne ko kam se kam ek dafa har hafte jāya karta tha.*

(b) TRANSLATE. 1. Get those men inoculated. 2. By chance his house caught fire and he was injured. 3. I have heard that our aeroplanes are now flying over Berlin. 4. The defences of London used to be very weak. 5. The leaders of both parties are now discussing this matter. 6. We used to go to the hospital every week. 7. The machine-gun was firing to its flank. 8. We do Urdu every day. 9. He used to speak Urdu well but he has now forgotten it.

10

(a) TRANSLATE. 1. *Jab āp sāmne ki zamīn ki dekhhāl kar rahe the to kya hūa?* 2. *Unke pās*

¹12.²38.³31.⁴44.⁵22.⁶23.

kāfi fauji sāmān nahīn hūa karta tha. 3. Main daftar jāne ko is *station* se rawāna hūa karta hūn. 4. Mere jūton ki marammat karāo.¹ 5. Us ne mihnāt karke imtihān *pass* kar chhora² hai. 6. Yih sab bāten apni *copy* men likh lo. 7. Mere dost ne mujhe us taklīf se bacha dīa. 8. Us ne zabardasti se yih kām mujh se karwāya. 9. Uska sir lāthi se phat gaya. 10. Us ne ek *orderly*-ko bulwākar kaha kih *adjutant* sāhib ke pās jākar kaho kih sāhib daftar ja nahīn sākenge. 11. Yih chitthi kisi bābu se *type* karāo.

(b) TRANSLATE. 1. Troops leaving Rawalpindi usually entrain at the military station. 2. What sorts of things does he sell? 3. We used to be able to travel with safety in that country. 4. He usually gets a lot of work out of his servants. 5. He had this letter translated by the munshi. 6. I made him read the extract twice. 7. I shall have to have this coat sewn by the darzi. 8. Don't frighten those mules. 9. Have the doors opened in time. 10. Make them do this exercise again. 11. Tell the jemadar sahib to have the recruits inoculated. 12. The dog had eaten up its food before my arrival. 13. The man fell down the precipice.

II

(a) TRANSLATE. 1. Us ko apni chitthiān kisi dūstre shakhs se likhwāni hain. 2. Kūen men se pāni nikalwākar khachcharon ko pāni pilāo. 3. Us ko kursi par bithāo : na kih farsh par. 4. Unki³ pachās bīgha zamīn gāon ke ās pās phaili hūi hai. 5. Mere pās na to āpki topi hai na āpke bhāi ki.⁴

¹20.

²19.

³30.

⁴34.

6. Gāon kitni dūr hai? 7. Pās hi¹ hai : yahan se to chār *furlong* par hoga. 8. Un nīchi faslon men se chalo.² 9. Āj hamāra topkhāna dushman ki *position* par golabāri karta raha.³ 10. Ham kal din bhar chalte rahe. 11. Lekin koi shikār hāth na āya. 12. Jo kuchh main kahta jāūn tum bhi us ko dohrāte jāo.³ 13. Tāza dūdh lāo. 14. Yih khabren hāsil karne⁴ ko ek *patrol* rawāna karo. 15. Main ne apni ghari uski ghari se milāi.⁵

(b) TRANSLATE. 1. You should get the men to march in step. 2. You will have to get this barrack roof repaired. 3. Send for some tobacco for me. 4. We have⁶ a bungalow in Simla where we live during the hot weather. 5. Either⁷ he or his brother must have done this.⁸ 6. I will come the very next day.¹ 7. I have missed the bus : I shall have to go on foot.² 8. We attacked³ the position continually for a whole week before capturing it. 9. While I was there he was reading³ the whole time. 10. As we got nearer the village the road got worse and worse.³ 11. This plate is dirty : get me another. 12. I have lost my golf ball : find it. 13. You will try to obtain⁴ information as to the depth of the enemy's position. 14. Synchronize⁵ your watches first of all.

12

(a) TRANSLATE. 1. Us ne dūdh men pāni milāya⁵ hai. 2. Jitna⁹ pāni us tālāb men hai utna pāni is men nahīn hai. 3. Jitna achchha kām wuh karta hai utna hi main kar sakta hūn. 4. Ham ko pyās lagi¹⁰ hai. 5. Lāl rang ke kapre us aurat ko

¹ 35.	² 39.	³ 43.	⁴ 42.	⁵ 41.	⁶ 30.
⁷ 34.	⁸ 36.	⁹ 33.	¹⁰ 38.		

achchhe nahīn lagte.¹ 6. Agar ham sarak sarak chalen to wahān jāne men kitni der lagegi? 7. Wuh chābi tāle men nahīn iagegi: dūsri lāo. 8. Wahān jāne men do ghante lage honge. 9. Ām ke darakh-ton par phal laga hai. 10. Khat likhkar us ne dāk men dāla. 11. Wuh maile kapre dhobike tokre men dālo. 12. Wuh chīzen mez par rakho : na bhulna.

(b) TRANSLATE. 1. He doesn't resemble² his brother in the least. 2. He is not as tall as his brother.³ 3. A company is as good as B company. 4. He is hungry :⁴ give him food. 5. This coat does not suit me. 6. How long will it take to get to Poona by rail? 7. It will take an hour to finish this work. 8. When you have written this letter put⁴ it in the post. 9. Put⁴ my baggage in a first class compartment. 10. I like this place : the climate is good. 11. I went shooting yesterday: as soon as I arrived at the dak bungalow I got fever. 12. Find out where he lives.

13

TRANSLATE. 1. Bewaqūf logon ki afwāhon par yaqīn mat karo. 2. Aj akhbār men kya tāza khabar hai? 3. Sulah ke zamāne men uhdedāron ki sikhlāi ka ek maqsad yih hai kih wuh larāi men apni aql se kām kar saken. 4. Kis *gas* ka asar phepron par hota hai? 5. Bālti dhokar us ghore ko pāni pilāo. 6. *Store* men ab chāwal ki kitni boriān hain? 7. Bhūse ke *bundle* tirpāl ke nīche rakho. 8. Ek khachchar par do man se ziāda bojh mat lādo. 9. Bīs angethion ke koele ke wāste *indent* banāo. 10. Kal se lāngri *veille* se pahle chūlhe nahīn jalāenge.

¹38.

²41.

³33.

⁴40.

14

TRANSLATE. 1. Pīr ko bihishte, mihtar, hāi, dhobi aur darzi daftar ke sāmne hāzir honge. 2. Ākhiri *word of command* milne par tezi se chihra dahne ko ghumāo. 3. *Parade* men kisi ke wardi ke kapron par dāg nahīn hona chāhie. 4. Āpki qaum men shādi par kitna rūpia kharch karne ka dastūr hai? 5. Kya āpke chacha mujh se bharti ke daure par Amritsar mil sakte hain? 6. Agar kisi jawān ko khel men chot lage ya pāon men moch āe to us ko fauran *iodine* lagāna chāhie. 7. Aksar *gas-on* ko bu se pahchān sakte hain. 8. Shahr men haiza hone ki wajah se sab sabzīān, pakāne se pahle un ko *pinky* pāni men dhona chāhie. 9. Āsmān par bādāl chhāe hūe hain. 10. Agar pāni pare to hamāra sab sāmān bhīg jāega. 11. Agar ghari bigar jāe to āp ko uski marammat ka kharch dena parega. 12. Agar sāmān bhīg jāe to wuh kharāb ho jāega.

15

TRANSLATE:

1. Ap ko *doctor* sāhib ko kahla bhejna hoga. Main chāhta hūn kih mujh ko ākar dekh jāen.
2. Shuru men uske chār sāthion ke alāwa sirf do ādmīon ko uske sāth rahna chāhie.
3. Agar ho sake to us ko giriftār karne ke lie do *police* wāle bhejne honge. Warna mumkin hai kih wuh giriftār na ho sake.
4. Use zor se kām jāri rakhna parega.
5. Suna hai kih kam az kam do paltanen dushman ke ilāqe men dākhil hūi hain.
6. Chāhie kih sab milkar unki madad karen.

7. Mālūm hūa kih hukm milne par us ne apni *platoon* ikatthi ki.

8. Uske pahunchte hi, wuh chhoti si lāl rang ki kitāb, jo daftar ki mez par hai, lāie.

9. Andhera-hone ki wajah se kuchh dikhāi na dīa.

10. Koshish karne se wuh kāmīyāb hoga.

16

TRANSLATE:

1. Wuh kaun hai? Main us ko pahchān nahīn sakta.

2. Uski shakl is *photo* se zara bhi nahīn milti.

3. Zakhmi sipāhi *hospital* bheje ja chuke hain. Bāz itne kamzor hain kih unke achchhe hone ki kuchh umed nahīn ho sakti.

4. Ap kiūn chashma lagāte hain? Nigāh kamzor hai?

5. Us ne kaha kih mera ek pānch rūpae ka *note* gum hūa : main ne har jagah talāsh ki lekin wuh nahīn mil sakta.

6. Us ne mujh se pūchha kih kya āp mujh se kabhi na kabhi milne ā sakenge?

7. Bārish ke zor ki wajah se rāsta bilkul band ho gayā hai. Ap us taraf do din tak ja nahīn sakenge.

8. Germany kāfi nuqsan utha chuka hai. Magar uska zor abhi tak nahīn tūta hai.

9. Ap ne suna hoga kih is larāi men ham dushman ki pūri fauj ke tīn hisse khatam kar chuke hain.

10. Ab dushman ko loha wagaira nahīn milta : islie wahān ziāda hathiyār aur auzār ban nahīn sakte.

11. Bāz yih kahte hain kih larāi is sāl khatam hogi. Bāzon ka kahna aur hai.

12. Āp is paltan men kitni der se naukari kar rahe hain ?

17

TRANSLATE :

1. Hawāi jahāzon ke hamlon ke dar se sab bachche, buddhe aur būrhiyān bare bare shahron men se nikālkar chhote chhote gāon ko bheje gae hain.

2. Tum ko juma tak yih kitāb parh leni hogi.

3. Koi ek lākh Italy wāle qaid kar lie gae hain aur hazāron topen wagaira hāth āin.

4. Yih kām mushkil se pūra kīa ja sakega.

5. Wuh pahār par se phisalkar talāo men girte hi dūb gaya.

6. Is se main bahut khush hūnga. Us ko mere pās khat pahunchāne do.

7. Dushman hār gaya hai : lekin na mālūm kih kaun jīt gaya hai.

8. Belgaum ki āb-o-hawa mere muāfiq hai : ji chāhta hai kih main yahān bahut din tak rahūn.

9. Āp ko us se milne ki umed hai ? Agar aisa ho to khabardār : wuh bahut gusse men hai.

10. Wuh *camp* se bāhar jāne nahīn pāte : warna wuh rāsta zarūr bhūl jāenge.

18

TRANSLATE :

1. Jo kuchh main dekh raha tha āpki ānkhen nahīn dekh sakīn.

2. Jis ādmi ka zikr main ne pahle kīa, uske hāth se bahutere ādmi māre ja chuke hain.

3. Jab hawāi jahāz ki āwāz suni jāe to idhar udhar phailkar ja chhupo.
4. Jaisi larāi āj kal ho rahi hai aisi kabhi na hūi.
5. Mera *coat* itna chhota tha kih main us ko pahn nahin saka.
6. Mere *station* pahunchte hi zor ki bārish hone lagi.
7. Wuh kis taraf gaya? Is taraf gaya hoga.
8. Andhera hote hi us se ja milne ki koshish karo.
9. Apki *motor* gāri kirāe ke lie hai? Kirāya fi *mile* kitna hoga?
10. *Motor* gāri men sawār hote hi wuh tezi se us ko chalāne laga : us ne *police* wālon ke ishāron ki kuchh parwāh na ki.

19

(a) TRANSLATE:

Yih *reference point* hain :—dahne ko SULGE GAON—nām, gāon. Sidha sāmne, bara gol darakht—nām, darakht. Bāen ko, bara makān—nām, makān.

(i) Khabar—(a) Dushman ki bābat. Dushman us gāon se lekar us makān tak (donon shāmil karke) *position* men hai. Unke *south-wāle flank* ka thik pata nahin laga hai. Ek *L.M.G.* hai jo gāon ke sāmne ki zamīn par *fire* karti hai. Lekin kisi *L.M.G.* ki asli *position* ka pata nahin laga hai. Unka topkhāna X se darya ki *line* par *fire* karta raha—k'hāskar us pul par.

(b) Hamāri fauj ki bābat. Hamari *A company* sāmne us jagah par ruk gai hai. 17 *number* risāla ab dushman ke *south-wāle flank* ka pata lagāne ki koshish kar raha hai. Hamāra topkhāna is waqt dushman ki *position register* kar raha hai.

(b) TRANSLATE :

Note the following reference points: . . .

(i) Information—(a) enemy. It is expected that the enemy's advanced troops will make contact with us before we are withdrawn tomorrow morning.

(b) Our own troops. 'A' battalion on the right and 'B' battalion on the left are taking up an outpost position with F.D.L.s running from C (inclusive) to D (inclusive). Inter-battalion boundary, inclusive to 'B' bn., the VENGURLA ROAD.

'A' bn. is having two companies forward—A on the right and B on the left. C company will be in reserve in the area between the TOWER and those cross-roads.

Our cavalry is now withdrawing from the line of the river. The 25th Field Regiment R.A. is supporting us.

20

(a) [This narrative follows from 19 (a).] TRANSLATE :

(ii) Irāda—is ko likho.

Hamāri *advance guard* dushman ki *position* par, us gāon se lekar us makān tak (donon shāmil karke) qabza karegi, tākih *advance* jāri rah sake.

(iii) Tarīqa—*Attack* do hisson men hoga.

(a) Pahla hissa.

1. B *company* ka *objective*—T se (chhorkar) W tak (shāmil karke). Wuh us *line* se āge jo pānchwen mile ke patthar se, *north* se *south* tak, jāti hai, *advance* nahīn karegi.

2. *Starting line*—Us jangal ka *west-wāla* kināra.

3. Rāsta—B se hokar, tang *front* par, bilkul us rāste ke *north* ki taraf.

4. Waqt — baje (yāne ab se paintālis *minute* ke bād).

Ab waqt yih hai
Ghariān milāo.

5. *Reserve*—C aur D *company*-ān us jangal men jo T ke *west* men hai.

6. *Fire* se madad—4 *number (support) platoon* S ke ilāqe se *attack* men madad degi. 20 *magazine*-en fi *gun reserve* men rakhi jāengi. Uska pahla kām—us pahāri par dushman ke sir dabāne ke lie, *fire* karna. Dūsra kām—us makān par *fire* karna.

3 *number Field Battery*, dekhhāl karke, *fire* se madad degi. *F.O.O.* B *company* ke sāth honge.

(b) [This narrative follows from 19 (b).] TRANSLATE:

(ii) Intention—write this down. B company will take up an outpost position now from that path (inclusive) to that road (exclusive) until withdrawn tomorrow morning.

(iii) Method—(a) Forward platoons.

Number 10 platoon on the right : area, the west slopes of G.

Number 11 platoon on the left : area, the east slopes of H including that nullah.

(b) Reserve platoon.

Number 12 platoon in reserve in the K hill area.

(c) Alternative positions for both day and night will be prepared.

(d) I will confirm all positions and arcs of fire as soon as possible.

(e) Defensive fire—(1) The artillery defensive fire areas are :

(2) M.M.G. defensive fire plan:—

One section : area..... : arc to include that valley on the right flank, north of M.

One section : area..... : thickening up and penetration tasks.

One section (' B ' bn.) : area..... : arc to include that road.

21

(a) [This narrative follows from 20 (a).] TRANSLATE:

(b) Dūsra hissa.

1. Mere hukm milne par C *company* H se L ki *line* tak *advance* karne ke lie taiyār rahegi. Tab wuh wahān se *advance guard* ka kām karegi.

2. A, B aur D *company*-ān, hukm milne par, *main guard* ke taur par *reform* karenge.

3. *Fire support* ki bābat bād men hukm dīe jāenge.

(iv) Bandobast—*R.A.P. (hospital)* us jagah men hoga.

(v) Milāp—*Advance guard H. Q.*, yahān. O par qabza karne ke bād wahan tak jāegi.

W/T. Ek no. 1 *set B company* ke sāth.

Ek no. 1 *set A company* ke sāth.

(vi) Koi sawāl.

(b) [This narrative follows from 20 (b).] TRANSLATE :

(f) The A.T. rifle will take up a position under my orders. I will give you your position as soon as possible.

(iv) Immediate local protection—Number 12 platoon will send out a standing patrol of one section to the bend in the nullah at 531.946. This will be withdrawn at 1800 hrs.

(v) Orders for night patrols will be issued later.

(vi) The position will be occupied by 1730 hrs. Extent of digging—improvement of natural cover and weapon pits only.

22

(a) TRANSLATE :

(i) Khabar : (a) Dushman ki bābat. Dushman us lambi pahāri par *position* men hai: bilkul un bare darakhton tak, jo sarak par hain. Mālūm hota hai kih unki nafri bari hai.

(b) Hamāri fauj ki bābat. Risāle ki *patrol*-en ab tak bāhar hain. C *company* ko hukm mila hai kih is *position* men rahe.

17 *number* risāle ka A *squadron*, kam ek *troop*, dushman ke dahne *flank* ki *reconnaissance* karega jo us lambi pahāri par hai. Āj rāt ko hamāri paltan us pahāri par rāt ka *attack* karegi. Is *attack* men C *company* *reserve* men hogi. Ap (jo 15 *number* *platoon* ki *command* karte hain) apni *platoon*, larnewāle *patrol* ke taur par bāhar le jāenge.

(b) [This narrative follows from 22 (a).] TRANSLATE :

(ii) Your patrol will furnish the following information:—

(a) Where is the enemy's left flank

(b) Any indication of the depth of the enemy's position.

(c) Presence of any gassed areas west of the main road on your route.

(d) Position of any L.M.G. emplacements, H.Q.s or O.P.s, if located.

(e) Any unusual signs or objects.

(iii) Route—You will move by the right flank through those low crops and return by the same route.

(iv) Pass word—Dogsbody.

(v) Covering fire—Artillery and M.M.G. by observation from here.

(vi) Time—It is now 1430 hrs. Synchronize : move in ten minutes time and return here by 1900 hrs.

(vii) Any questions ?

23

TRANSLATE (a): B, company, less one platoon, and A company, 2/1 Punjab Regiment are expected to arrive at 1700 hrs. on the 30th April. Guides will meet the companies at point 2907, $\frac{1}{4}$ mile along the Poona road. A meal will be provided on arrival. An advance party of one officer and twenty other ranks will arrive at 0845 hrs. The companies will halt for the night and will continue their move at 1830 hrs. 1st May, in a south-westerly direction. The camp area will be policed by the 3/5 Mahratta L.I. S.A.A. will be issued as soon as possible after the arrival of the companies.

(b) Reference map BOMBAY DISTRICT one inch, sheet 48/1/5. Moving now to COPSE, 500 yds. NORTH of A in SANGLI. Pl. comds. will meet me rd. junc. pt. 1250 rd. BELGAUM—HUBLI at 1030 hrs. Bring map sheet 48/1/9.

(c) Cavalry patrols report that the enemy withdrew today to the BACHI area.

These patrols will withdraw through the outposts at 1830 hrs. tonight.

3/5 Mahratta L.I. will detail a company to secure the bridge at point 480°323. This company will not pass through the outposts before 1830 hrs.

2/1 Punjab Regiment will arrange communications with the company and will render situation reports every two hours from 2000 hrs.



Part III

CONVERSATIONS (BOLCHĀL)

1. V.C.O. KE SĀTH (I)

<i>Question</i>	<i>Answer</i>
1. What is your rank ? Āpka darja kya hai ?	Main Jamadār hūn. I am a Jamadar.
2. In what regiment are you serving ? Āp kis paltan men naukari kar rahe hain ?	Main chār bata ek number Punjāb Regl- ment men naukari kar raha hūn. I am serving in the 4/1 Punjab Regiment.
3. How many years' service have you ? Āpki kitne baras ki naukari hai ?	Meri pandrah baras ki naukari hai. I have 15 years' service.
4. When and where were you enlisted ? Āp kab aur kāhān bharti hūe ?	Main san unnīs sau pachchis men Rawal- pindi men bharti hūa. I was enlisted in 1925 in Rāwalpindi.
5. When were you promoted ? Āp ko taraqqi kab mili ?	Mujhe san-unnīs sau tetīs men Jamadāri mili. I became Jamadar in 1933.

6. When will you become a Subadar ?
 Āp kab Sūbadār banenge ?

7. What work are you doing now ?
 Āp ab kya kya kām kar rahe hain ?

8. Have you taken part in any campaign ?
 Āp ne kisi larāi men hissa lia ?

9. What is your age ?

Sāhib, āpki umr kitni hai ?

10. After enlistment in which cantonment did
 you serve ?

**Bharti hone ke bād āp ne kis chhāoni
 men naukari ki ?**

11. How long did you stay in that place ?

Āp us jagah kab tak rahe ?

**Mujh ko do sāl ke andar andar Sūbadār
 hone ki umed hai.**
 I hope to become a Subadar well within two
 years.

**Main ab platoon ki command kar raha
 hūn.**
 I am now commanding a platoon.

**Ji hān. Main san unnīs sau chhattīs se
 lekar unnīs sau untālīs tak shimāl
 magribi sarhad par qaumi logon se
 larta tha.**

 Yes, I fought on the North-West Frontier
 against the tribal people from 1936 to 1939.

Meri umr tīs baras ki hai.
 I am 30 years old.

**Main ne pahle Jhelum men naukari ki.
 Hamāri T.B. wahān muqim hai.**
 I first of all served in Jhelum. Our T.B. is
 stationed there.

**Main Jhelum men nau mahīne tak rah
 chuka hūn. Bād men main apni active
 battalion men shāmīl hūa.**
 I was in Jhelum for 9 months. Then I joined
 my active battalion.

Question

12. Where are you serving now?
 آپ اب کھانہ نوکری کر رہے ہیں؟
13. How long have you been in Belgaum?
 آپ Belgaum میں کب سے ہیں؟

Answer

Main ab Belgaum mein naukari kar raha hūn.
 I am now serving in Belgaum.

Main is chhāoni mein chhe mahine se hūn.
 I have been in this cantonment for 6 months.

2. V.C.O. KE SĀTH (II)

1. Where is your home?
 آپکا گھر کہاں ہے؟
2. Where is Badrauli?
 Badrauli, jo hai na? Wuh kahān hai?
3. What sort of a village is Badrauli? Is it a big one or a small one?
 Badrauli, jo hai, wuh kaisa gāon hai?
 Bara hai ya chhota?
4. These houses—are they built of mud or of stone?

Mera ghar Badrauli gāon mein hai.
 My home is in Badrauli village.

Badrauli Punjāb ke janūbi hisse mein Amritsar ke nazdik wāqī hai.
 Badrauli is situated in the southern part of the Punjab, near Amritsar.

Badrauli ek chhota sa gāon hai. Us mein sirf satta assi makān hain.
 Badrauli is a smallish village. There are only 70 or 80 houses in it.

Chand mitti ke hain aur bāqī inton ke bane hūe hain. Main ne ek achchha makān, inton ka, banwāya.

Yih makān, jo hain, wuh mitti ke bane hūe hain ya īnton ke?

5. Are you a landholder?

Āp zamīndār hain?

6. Are all the inhabitants of Badrauli landholders?

Badrauli ke bāshinde jo hain na? Wuh sab zamīndār hain?

7. What is the difference between a zamindar and a kisan?

Zamīndār aur kisān men kya farq hai?

8. How much land have you?

Sāhib, āpke pās kitni zamīn hai?

9. Is all your land good?

Āpki zamīn sab achchhi hai?

A few are built of mud and the remainder of stone. I have had a good house built of stone.

Ji, hān. Yes.

Ji nahīn. Aksar wuh zamīndār hain lekin in men se chand kisān bhi hain. No. Mostly they are landholders. But a few of them are tenant farmers.

Zamīndār jo hain, wuh apni zamīn ki kāsht karte hain. Lekin kisān kisi dūstre shakhs se zamīn kirāe par lekar uski kāsht karte hain.

Zamīndars cultivate their own land. But kisans rent land from some other person and cultivate it.

Ham chār bhāi hain. Hamāre pās assi bighe zamīn hai. Ham sab milkar uski kāsht karte hain.

I have three brothers. We own 80 bighas of land which we cultivate together.

Ji nahīn. Farq pāya jāta hai: kuchh zarkhez hai aur kuchh banjar hai.

No. It varies. Some is fertile and some barren.

Question

10. Are you able to earn a living from the sale of the produce of your land ?
 آپ اپنی زمین کی پایدوار کی بکری پر گزاری کر سکتے ہیں؟

Answer

Sāhib, ham log mushkil se apni rozi kama sakte hain. Sach bāt to yih hai kih mere khāndān ka ek ādmī fauji naukari par hūa karta hai. Wuh ghar ko apni tankhwāh ka kuchh hissa bhejkar madad dīa karta hai.

We people earn our living with difficulty. The truth is that one member of my family is always serving in the army. He sends part of his pay home and this helps.

11. Thanks.

Shukriya, sāhib.

3. KĀSHTKĀRON KA HĀL

1. I wish to know something about conditions in an Indian village. Are you a villager?
 Main kisi ek Hindustāni gāon ki hālat ke bare men kuchh jāna chāhta hūn. Ap gāon ke rahne wāle hain?
 Ji hān. Fauji naukari ke waqt ke siwa apni bāqi sari zindagi main ne gāon hi men guzāri.
 Yes. Except for the time when I was in the army I have lived all my life in a village.
2. I have heard that zamindars work very hard. Is this true?
 Aur kya? Zamindāron ko sakht kām karna parta hai.

Suna hai kih zamīndār log sakht kām
kīa karte hain. Kya, yih sach hai?

Yes. Zamindars have to work hard.

3. English farmers always say that they are
very poor. Are Indian farmers poor
too?

Hindustāni kāshṭkār sab ke sab, garīb
hain.
Indian farmers are all poor.

England ke kāshṭkār kaha karte hain
kih ham bahut garīb hain. Kya,
Hindustāni kāshṭkār bhi garīb
hain?

4. Why?
Kis wajah se?

Unki garibi ke bahut se sabab hain. Ek
to yih hai kih faslon ka bhāo ghat
gaya hai.
There are many reasons for their poverty.
One is that the price of crops has fallen.

5. Isn't the farmers' condition improving
owing to the war?

Ji hān, larāi ki wajah se faslon ka bhāo
charhne laga hai.
Yes, owing to the war the price of crops has
begun to rise.

Larāi ki wajah se zamīndāron ki
hālat pahle se achchhi to nahin
hai?

6. Is there any other reason?
Koi aur sabab hai?

Ham log bārish par bharosa nahin kar
sakte.
We cannot rely on the rain.

Question

7. How do you irrigate your fields ?
 آپ اپنے کھیتوں کی آبپاشی کیسے کرتے ہیں ؟

8. These canals.

یہ نہریں، جو ہیں نا۔

9. Where are they found ?

وہ کہاں کہاں پائی جاتی ہیں ؟

10. What is the system ?

بندوبست کیا ہے ؟

11. Is the water free ?

پانی مفت ملتا ہے ؟

Answer

Ham kūn, tālābon aur nahron se pāni
 lekar apne kheton ki ābpāshi karte hain.
 We irrigate our fields with water from wells,
 tanks and canals.

Ji, sāhib.

Yes.

Punjāb men to bahut si nahren hain.
 Magar wuh dūse ilāqon men bhi
 kahān kahān pāi jāti hain.

There are many canals in the Punjab. And
 they are also found in other parts.

Nahren daryāon se nikalti hain. Aur
 nahron se nālān. In nālān se pāni
 chhoti chhoti nālān men kheton tak
 bahta hai.

Canals lead off from the rivers, and from the
 canals, channels. From these channels the
 water flows in smaller channels on to the
 fields.

Ji nahin. Zamīndāron ko pāni ke lie
 tax ada karna parta hai jis ko ābyāna
 kahte hain.

No. For the water the farmers have to pay a
 tax which is called abyana.

4. FASLEN

1. Now I want to ask some questions about crops.
Ab main faslon ki bābat sawāl karna chāhta hūn.
Achchha. Farmāie. All right.
2. How many crops are there in the year in the Punjab?
Punjāb men ek sāl men kitni faslen hoti hain?
Do faslen hoti hain. There are two crops.
3. What are these crops called?
Yih faslen jo hain, un ko kya kahte hain?
Un ko rabi aur kharif ki faslen kahte hain. They are called the rabi and the kharif crops.
4. When are the rabi crops sown?
Rabi ki faslen kab boi jāti hain?
Rabi ki faslen October ke ākhir men boi jāti hain yāne sardi ke mausim ke shuru men jab kih bāris̄h ka mausim khatam hota hai. The rabi crops are sown at the end of October, that is at the beginning of the cold weather when the rains are finished.
5. What things are sown in this season?
Is mausim men kya kya chizen boi jāti hain?
Is mausim men gehūn (gandam), chana, jāo aur tel ke bij boe jāte hain. At this time wheat, gram, barley and oil-seeds are sown.

Question

Answer

6. When are these crops ripe?
Yih faslen jo hain na? Wuh kab pak
jāti hain?

Yih faslen *March* men pak jāti hain. Us
waqt katāi hoti hai.
These crops ripen in *March*. Then they are
reaped.

7. When are the kharif crops sown?
Kharif ki faslen jo hain, wuh kab boi
jāti hain?

Wuh *May* ke shuru men yāne garmi ke
mausim ke shuru men boi jāti hain: us
waqt barsāt nahin hoti.
They are sown at the beginning of *May*, that
is at the beginning of the hot weather. There
is no rain then.

8. What crops are included in kharif crops?
Kharif ki faslon men kya kya faslen
shāmil hoti hain?

Is mausim men yih chizen boi jāti hain:
kapās, ganna (īkh), dhān, makki, bājra
aur jawār.
At this time cotton, sugarcane, rice, maize and
millet are sown.

9. When are they reaped?
Wuh kab katāi jāti hain?

Wuh *September* ke mahine men pak jāti
hain aur us waqt katāi jāti hain.
They become ripe in the month of *September*
and are then cut.

5. BĀZĀR

1. Today I want to talk to you about the bazaar.
Āj main āp se bāzār ke बारे में बात करना चाहता हूँ.
Achchha. Yes.
Sadar bāzār lines se koi derh mile magrib ki taraf hai.
The sadar bazaar is about 1½ miles to the west of the lines.
2. Where is the cantonment bazaar?
Sadar bāzār kahān hai?
Ji hān. Main kabhi kabhi sadar bāzār jāta hūn. Lekin main shahr ke bāzār haftewār jāya karta hūn.
Yes, I sometimes go to the sadar bazaar. But I go to the city bazaar every week.
3. Do you ever go to the bazaar?
Āp sadar bāzār kabhi jāte hain?
Ji hān. Achchhi se achchhi dukānen wahān hain, jin men har qism ka sāmān bikta hai.
The best shops are found there, in which all kinds of things are sold.
4. Are there good shops in the sadar bazaar?
Sadar bāzār में अच्छी-अच्छी दुकानें हैं?
Ji hān. Achchhi se achchhi dukānen wahān hain, jin men har qism ka sāmān bikta hai.
The best shops are found there, in which all kinds of things are sold.
5. Why do you go to the city bazaar and not to the sadar bazaar?
Āp kūn shahr ke bāzār jāya karte hain aur sadar bāzār ko nahīn?
Sadar bāzār ki nisbat shahr men chizen sasti hoti hain.
Things are cheaper in the city than they are in the sadar bazaar.

6. Are they of the same quality?
Sab ek dhara ki hain?

Ji hain, koi farq nahin
 Yes, there is no difference.

7. Can I get anything I want in the sadar
 bazar?

Ji hain.
 Yes.

Jo kuchh main चाहूँ सदर बाज़ार से
 मिल सका है?

High Street ke sath sath chaurāste tak
 jao jahan police walā khara hota hai.
 Wahan dahnē hāth ghumo. Bāen hāth
 ke dūse mor par phalon ki dukānen
 milengi.

8. I want to buy some fruit. Where can
 I get it?
 Main kuchh mewa khariḍna chāhta
 hūn. Wuh kahān se milega?

Go along High Street until you come to cross-
 roads where the policeman stands. Turn to
 the right there. In the second turning on
 the left you will find the fruit shops.

9. Are all the shops selling one particular
 article generally found together?
 Ām taur par ek hi qism ki dukānen
 ikatthi ikatthi hoti hain?

Aisa hi hai.
 Yes, that is the custom.

6. SHIKĀR

1. I shall be in this place for some months.
I want to do some shooting. Is the shooting good?
Irāda hai kih main chand mahine yahān rahūn. Main shikār khelna chāhta hūn. Kya, yahān ka shikār achchha hai?

2. I only want to shoot small game. Where can I get it?
Main sirf chhota shikār karna chāhta hūn. Kahān milega?

3. What about duck and partridge?
Aur battakh aur titar kahān milenge?

4. How far away is M.K.H.?
M.K.H. yahān se kitni dūr hai?

Ji hān. Bara shikār koi tis mile ke fāsile par mil sakega. Aur chhota shikār to nazdik hi mil jāega.

Yes. You can get big game within 30 miles of this place, and there is small game nearer still.

Chāhe ke lie Mughat Khan Hubli.
Wahān snipe kasrat se hain.

For snipe, Mughat Khan Hubli. There are plenty of snipe there.

Battakh ke lie ap ko kuchh aur dūr jāna hoga. Wahān bahut se tālāb hain. Main nahin kah sakta kih titar kahān honge.

For duck you will have to go a few miles further on. There are a lot of tanks there. I don't know where you'll have to go for partridge.

M.K.H. yahān se koi pandrah mile par hai.

M.K.H. is about 15 miles from here.

Question

5. How do I get there?
Mujhe kis rāste se jāna hoga?

6. How can I get a shikari?
Shikāri kaise mil sakta hai?

7. How much do I pay the shikari?
Shikāri ko kya dena hoga?

8. I shall probably stay a night or two in
M. K. H. Is there a dak bungalow
there?

Shāyad main M. K. H. men ek do rāt
thairūn. Wahān koi achchha dāk
bangla hai ya nahin?

Answer

Dharwar road ke sāth sāth jāo jo station
ke mashriq ki taraf se jāti hai.
Follow the Dharwar Road which runs east of
the station.

Yahān bahut se shikāri hain. Magar
ziādatar nikamme hain. Bihtar yih
hoga kih āp X sāhib se pūchhen.
Un ko shikār ka bara shauq hai. Aur
is ilāqe se achchhi tarah wāqif hain.
There are plenty of shikaris here. But most of
them are useless. You had better ask X. He
is keen on shooting and he knows this
district well.

Din bhar ke wāste das ya bārah āne.
Ten or twelve annas for the whole day.

Ji hān, khāsa achchha hai.
Yes, a fairly good one.

9. What about food? Is there a cook there?
Khāne ka kya bandobast hoga? Koi
khānsāmā hai ya nahīn?

10. Are bedding and mosquito nets neces-
sary?

Bistar aur machchardāni ki zarūrat
paregi?

11. Is there any big game there?
Wahān koi bara shikār bhi milega?

Ji hān. Hai to sahi. Yih bihtar hoga
kih āp paka pakāya khāna sāth le
chalen.

Yes: certainly. But you had better take some
cooked food with you.

Ji hān. Āp ko donon hi le jāne parenge.
Yes. You will have to take both.

Ji nahīn. Bare shikār ke wāste āp ko
yahān se koi tis chālīs milē jāna hoga.
Sher aur chīte mienge. Aur kaun
jāne shāyad hāthi bhi mil jae.

No. For big game you'll have to go some
30-40 miles out. You can get tiger and
panther and, if you are lucky, elephant.

7. Rail KA SAFAR

1. Where were you before you came to
Belgaum?
Main Rawalpindi men tha.
I was in Rawalpindi.

Belgaum āne se pahle āp kahān the?
2. When did you get your orders to come
here?

Yahān āne ka hukm kab mila?

Mujhe Belgaum *training* ke wāste hāzīr
hōne ka hukm das July ko mila.
I received orders on July 10th to report to
Belgaum for training.

3. When did you leave?
Kab rawāna hūe?

Main R'pindi se pandrah July ko chala.
I left R'pindi on July 15th.

4. When you got your orders what did you
do?
Hukm milne par āp ne kya kia?

Main sāmān bāndhkar station par dāk
gāri men jagah reserve karāne ke
wāste gaya.

I packed up my belongings and went to the
station to reserve a seat on the mail train.

5. Did you send any of your luggage in
advance?
Rawāna hone se pabhe āp ne kuchh
asbāb āge bheja?

Ji nahin. Main apne sāth hī lāya.
No. I brought it all with me.

6. Did you have any excess to pay?
Asbāb ka kuchh fāltu kirāya dena
para?

Ji nahin, mere pās kuchh fāltu asbāb
nahin tha.
No, I had under the amount allowed.

7. How long did the whole journey take
you?
Safar men kitne din lage?

Main R'pindi se budh ke do baje rawāna
hūa aur Belgaum men sanichar ki subah
sawere chhe baje pahuncha.
I left R'pindi at 2 o'clock on Wednesday and
arrived in Belgaum on Saturday morning at
6 a.m.

8. Did you have to change anywhere?
Kahīn gāri badalni pari?

Ji hān. Mujhe Delhi, Kalyān aur Poona men gāri badalni pari.
Yes. I had to change at Delhi, Kalyan and Poona.

9. How long had you to wait at Poona?
Poona men kitni der tak thairna para?

Wahān mujhe tin ghante tak thairna para.
I had 3 hours to wait there.

10. What did you do for food?
Khāne ka kya bandobast tha?

Delhi se Kalyān tak *rail* men khāne ka dībba tha. Main ne Kalyān station par khāna khāya. Aur bara khāna Poona station par *refreshment room* men khāya.

From Delhi to Kalyan there was a refreshment car on the train. I got a meal at Kalyan station. And I had dinner in the refreshment room at Poona.

11. Did anybody meet you at Belgaum?
Belgaum station par āp ko koi lene āya?

Ji hān. Wahān kuchh ādmi āe the. Wuh hamen mess kot ko le chale jahān ham ne chhoti hāzri khāi. Us ke bād hamen apne sāth *quarter-on* ko le gae.

Yes. We were met at Belgaum and taken to the mess where we had chota hāzri. Then we were taken to our quarters.

Question

12. Did you enjoy the journey?
Kya, safar achchha raha?

Answer

Ji hān. Safar karna mujh ko pasand hai.
Lekin rāste par kāfī garmi thi aur
kabīn kabīn garda bhi.

Yes. I like travelling. But it was rather hot
and in parts dusty.

13. How does Belgaum compare with Rawalpindi?

Rāwalpindi ki nisbat Belgaum kaisi
jagah hai?

Rāwalpindi se rawāna hote waqt garmi
parti thi aur ās pās ka tamām ilāqa
khushk tha. Jab main Belgaum men
pahuncha to bārish ka zor tha. Thand
thi, aur tamām ilāqa sarsabz nazar āta
tha.

When I left Rawalpindi it was hot and the
whole countryside was dried up. When I
reached Belgaum it was raining hard. It was
cool and the country looked fresh and
green.

8. *Recruit-ON KE BHARTI HONE KA BANDOBAST*

1. Today I want to ask you some questions
about the way in which recruits are
enlisted.

Achchha.
Right.

Āj main āp se *recruit-on* ki bharti.
ki bābat kuchh sawāl karna chāhta
hūn.

2. Suppose that a young man in a village wants to enlist, what does he do?
 Farz karo kih gāon ka ek jāwān bharti hona chāhta hai to wuh kya karega?

3. Who is a recruiter?
 Recruiter kaun hota hai?

4. What happens at the recruiting office?
 Recruiting office men kya hota hai?

5. In what ways?
 Kis kis tarah?

6. What about a medical inspection?
 Phir doctor mulāhaza kaise hota hai?

Wuh sab se nazdik ke recruiting office ko ya kisi recruiter ke pās jāega.
 He goes to the nearest recruiting office or else he goes to a recruiter.

Wuh ek pension-yāfta sardār ya uhdedār hota hai jis ko yih naukari karte waqt pūri tankhwāh milti hai.
 He is a pensioned V.C.O. or N.C.O. who gets full pay while engaged on this duty.

Recruiting officer sāhib uska mulāhaza karte hain.
 The recruiting officer examines him.

Wuh mālūm karte hain kih wuh larāka qaum ka hai ya nahin aur wuh uske chāl chalan aur tālīmī qābīliyat ki tasdiq karte hain.
 He finds out whether he is of a fighting class or not: he verifies his character and his educational qualifications.

Agar recruit ka nāp wagaira thik ho, to wuh M.O. sāhib ke pās fit ka certificate lena ke lie bheja jata hai.
 If the recruit's measurements are satisfactory he is sent to the M.O. to be passed fit.

Question

7. Suppose he passes the R.O., what happens next?

Agar R.O. sāhib use manzūr karen to iske bād kya hota hai?

8. To which unit is the recruit sent when he has been enlisted?

Khair, bharti hone par kis unit men lagāya jāta hai?

9. What is the T.B.?
T.B. ka matlab kya hai?

Answer

Agar unit men usi waqt zarūrat ho to us ko fauran wahān bheja jāta hai. Warna uska nām likh līa jāta hai aur jab tak uski zarūrat na ho us ko ghar wāpas bheja jāta hai.

If the unit for which he is recruited needs him, he is sent there at once. Otherwise his name is registered and he is sent home till required.

Main sirf infantry ke hāl se wāqif hūn.

Agar wuh kisi Infantry Regiment men bharti ho to use T.B. ko bheja jāta hai. I can only tell you about the infantry. If he is enlisted in an Infantry Regt. he is sent to the T.B.

Har ek regiment ya group men ek T.B. hoti hai yāne das number Bn. Yih Bn. apni chbhāoni kabhi nahin badalti. Tamām recruit T.B. ko jāte hain. Jab tak wuh trained soldier ke taur par pass na hon un ko wahān rahna parta hai. T.B. men har ek active battalion ki ek ek company hoti hai jis men uski apni battalion ke recruit sikhlae jāte hain.

Each regiment group has a T.B.—the 10th Bn.—which has a permanent station. All recruits go to the T.B. and stay there until they are passed out as trained soldiers. Each active Bn. has a training company in the T.B. where its own particular recruits are trained.

Sulab ke dinon men 9 mahine aur larāi ke waqt 6 mahine tak.
9 months in peace time and 6 months in war time.

9. FAUJI NAUKARI

10. How long does a man usually stay in the T.B.?
Ām taur par ek recruit kitne mahine tak T.B. men rahta hai?

1. Now I want you to tell me something about the conditions of service in the I.A. and the life of a soldier.

Ab main yih chāhta hūn kih āp mujhe I.A. ki naukari ki sharton aur sipāhi ki zindagi ke बारे में kuchh batāen.

2. How long does a soldier contract to serve?
Recruit kitne sāl ka agreement deta hai?

Achchha.
Right.

Infantry men, hāzir naukari 7 sāl aur reserve men 8 sāl.
In the infantry 7 years with the colours and 8 years with the reserve.

Question

3. Can he extend his service beyond 7 years?
Kya, 7 sāl ke bād wuh naukari barha
sakta hai?

4. How much pay does he get?
Us ko kitni tankhwāh milti hai?

5. Does he get any allowance in addition?
Iske alāwa us ko koi *allowance* bhi
milta hai?

6. Are there any cuts from his pay?
Uski tankhwāh men se kuchh kāten
hoti hain?

Answer

Ji hān. Bashartikih uka kām tasalli-
bakhsā ho aur C.O. sāhib manzūr karen
to do do sāl tak naukari barhāi jā sakti
hai.

Yes. If his work is satisfactory and the C.O. ap-
proves he can extend for two years at a time.

Tankhwāh darje aur naukari par mun-
hasir hoti hai. Maslan sipāhi ko Re. 16
māhwār milte hain. Hawaldār ko
Re. 25 aur Sub-Major sāhib ko Re. 250.

The pay depends on rank and service. For
example a sipahi gets Rs. 16 a month,
a hawaldar Rs. 25 and a Sub-Major Rs. 250.

Ji hān. Us ko *clothing* (kapre ka) *allow-
ance* aur *messing* (masāle ka) *allowance*
milta hai.

Yes. He gets a clothing and a messing allow-
ance.

Ji hān. Har ek sipāhi ki tankhwāh men
se yih kāten ki jāti hain yāne *Bn. fund*,
barrack damage fund, *sport fund*, *welfare
fund*, māi, dhobi aur masjid (ya mandir
ya gurdwāra) *fund*.

Yes. These cuts are made from the pay

of every soldier:— Bn. fund, barrack damage fund, sports fund, barber, dhobi and the mosque (temple or Sikh temple) fund.

7. What is the approximate monthly total of these cuts?
In kāton ki māhwāri mizān qarīb qarīb kya hoti hai?

Yih sipāhi ke darje par munhasir hoti hai. Sipāhi ki hālat men mizān ām taur par qarīb ek rūpia hoti hai. Lekin Sub-Major sāhib ki tankhwāh men se koi sārhe chhe rūpae kāte jāte hain. It depends upon the rank of the soldier. In the case of a sipāhi the total is about Rs. 1: a Sub-Major's cuts are about Rs. 6½.

8. How much leave does a soldier get?
Sipābion ko har sāl kitni chhutti milti hai?

Chhutti do qism ki hoti hai yāne raza aur chhutti. Har do sāl men us ko ek dafa chhutti aur ek dafa raza milti hain. Donon tīn tīn mahīne tak ho sakti hain. Chhutti ki hālat men sipāhi ko chhāoni se ghar tak ek taraf ka rail ka kirāya dena parta hai. Raza ki hālat men us ko muft pass milta hai. Leave is of two kinds—leave and furlough. Every two years he gets one leave and one furlough. Both may be up to three months. For leave he has to pay the fare to his home one way. On furlough he gets a free railway warrant both ways.

Question

9. What rations does a soldier get?
Sipāhi ko kya kya *ration* milta hai?

Answer

Am taur par us ko āta (ya chāwal), dāl, ālu, ghi, chīni, namak aur jalāne ki lakri milti hain. Sabzi, masāla, gosht wagaira masāle ke *allowance* se kharide jāte hain.

Generally he gets flour (or rice), dal, potatoes, ghi, sugar, salt and firewood. Vegetables, spices, meat, etc. are bought from the messing allowance.

10. What about uniform and clothing?
Wardi aur kapre ka bandobast kya hota hai?

Bharti hone ke waqt *recruit* ko sab wardi aur kapre muft milte hain. Uske bād agar koi chiz leni ho to kapre ke *allowance* se kharīdi jāti hai. Aisa sulah ke zamāne ka bandobast hota hai. Larāi ke dinon mein sab zarūri chūzen muft milti hain. Lekin *clothing allowance* nahin milta.

On enlistment a recruit gets a complete set of clothing and uniform, afterwards all requirements are purchased from the clothing allowance. This is the arrangement in peace time. In war time all necessities are free. But the soldier gets no clothing allowance.

11. What does the soldier get when he leaves the service?
 Naukari chhorne ke bād sipāhi ko kya milta hai?

Yih sipāhi ki naukari aur darje par munhasir hota hai. Misāl ke taur par, sipāhion ko sāt sāl ki naukari ke bād āinda āth sāl tak Re. 5 reserve ki tankhwāh māhwār milti hai. Aur uske bād un ko Re. 3 pension māhwār milti hai. Hawaldār ko ikkis sāl ki naukari ke bād Re. 15 pension māhwār milti hai. Sūbadār sāhib ko Re. 55 se Re. 75 tak māhwār pension milti hai.

This depends on the soldier's service and rank.

For example sipahis after 7 years' service get Rs. 5 per month reserve pay for the next 8 years. Then they get Rs. 3 per month pension. A havaladar after 21 years' service gets Rs. 15 per month pension. A subadar gets Rs. 55 to Rs. 75 per month pension.

APPENDIXES

1. Plurality for 'respect'

'You' used to inferiors is translated by 'tūm', to equals or superiors by 'āp', which always takes the verb in the 3rd person plural.

Plurality implies respect. Thus nouns like 'sāhib' and 'ji' are considered as plural and take a plural verb. Other nouns or pronouns indicating persons to whom respect is due are likewise considered as plural and take a plural verb.

The munshi came.

Munshi sāhib āe.

The pandit is here.

Pandit ji maujūd hain.

The Colonel is here: go
to see him now.

Colonel sāhib maujūd hain:
un se milne jāo.

2. 'Ko' as the sign of the object (accusative) case

(a) 'Ko' is used as the sign of what is called the dative case, i.e. it is equal to the English 'to'.

(b) It can also be used as the sign of the object case.

i. It is always used when the object is a pronoun or a person.

Give *it* to me.

Us ko mujh ko (mujhe).

I hit *him*.

Main ne us ko mara.

Bring the woman.

Aunt ko lao.

ii. When the object of a sentence is an inanimate object 'ko' may or may not be used. If it is used it indicates one particular object; the use of the object without 'ko' indicates 'any one of that kind'.

Bring a knife (i.e. any
knife).

Chhuri lao.

Bring the knife (i.e. one
particular knife).

Chhuri ko lao.

3. 'To' in English = motion towards

(a) 'To' = motion towards a living being or a thing that cannot be entered is translated by 'ke (re) pās'.

(b) 'To' = motion towards a thing that can be entered is translated by 'ko'.

(c) Really however the distinction between these two constructions is that 'ke pās jāna', for example, means 'to go up to and stay outside', while 'ko jāna' means 'to go up to and enter'.

Go to that village (and enter it). Us gāon ko jāo.

Go to that village (and do not enter it). Us gāon ke pās jāo.

Go to the Adjutant. *Adjutant* sāhib ke pās jāo.

(d) Similarly : 'se' = from a thing that can be entered. 'Ke (re) pās se' = from a person or a thing that cannot be entered. Thus 'se' = from inside : 'ke pās se' = from outside.

I came from the office. Main daftar se āya.

I have come from the Adjutant. Main *Adjutant* sāhib ke pās se āya hūn.

(e) 'Ko' = 'to' after verbs of motion can be omitted.

He went to Poona. Wuh Poona gaya.

4. 'Ko' used with dates, times, etc.

(a) Note the meanings of 'ko' in the following examples.

On the second of March. *March* ki do tārīkh ko.

By day. Din ko.

By (At) night. Rāt ko.

In the evening. Shām ko.

In the morning. { Fajr ko.
 { Subah ko.

On Saturday. Sanīchar ko.

(b) But :—

By day and night.

Rāt din.

In the early morning.

Subah sawere.

5. 'At' with times

(a) At eight o'clock.

Āth baje.

At half past four.

Sārhe chār baje.

At a quarter to four.

Paune chār baje.

At a quarter past four.

Sawa chār baje.

(b) But where minutes are specified, 'at' is translated by 'par'.

At twenty past four.

Chār bajkar bīs *minute* par.

At twenty to four.

Chār bajne men bīs *minute* par.

6. 'For' denoting time or cost

(a) 'For' denoting time is translated by 'se' when the state indicated by the verb continues to exist.

I have been in Belgaum for four days (and I am still here).

Main Belgaum men chār din se hūn.

He has been staying here for a week (and is still here).

Wuh yabān ek hafte se rahta hai.

Note that in such cases the verb is in the present tense.

(b) It is translated by 'tak' when the state indicated by the verb no longer exists or has not yet begun to exist.

I was in Calcutta for four years (and I am not there now).

Main Calcutta men chār baras tak raha.

He will stay with me for three days.

Wuh mere sāth tīn din tak rahega.

(c) 'For' denoting price or cost is translated by 'ko' or 'men'.

I sold my horse for Rs. 150.

Main ne apna ghora 150 rupae men (ko) becha.

7. Compound postpositions

(a) Certain postpositions require the noun or pronoun with which they are used to be in the inflected possessive form. These are called 'compound postpositions': of these some are masculine and require the preceding noun to be used with 'ke' or 're'. Others are feminine and require the preceding noun or pronoun to be used with 'ki' or 'ri'.

(b) The following compound postpositions are masculine:—

near, adjoining—(ke) pās	in company with—(ke) ham- rāh
near—(ke) nazdik	fit for—(ke) qābil, (ke) lāiq
outside—(ke) bāhar	for the purpose } —(ke) lie,
inside—(ke) andar	of, in order to } —(ke) wāste
instead of—(ke) badle	with—(ke) sāth
without—(ke) bagair	above—(ke) ūpar
across—(ke) pār	below—(ke) nīche
between—(ke) darmiān	except—(ke) siwa
equal to } —(ke) barā-	like—(ke) muāfiq
parallel to } bar	in the middle of—(ke) bīch
on account of } —(ke) sa-	men
by reason of } bab se	concerning—(ke) bāre men
in accordance with—(ke)	besides—(ke) alāwa
mutābiq	in spite of—(ke) bāwajūd
before (time)—(se) pable	in charge of—(ke) supurd
before (=ahead of)—	amongst, at the house of—
(ke) āge	(ke) hān
before (place) } —(ke)	by means of—(ke) zarie
in front of } sāmne	about, around—(ke) ās pās
after (time)—(ke) bād	around—(ke) gird
after (place), behind—	under (the command of)—(ke)
(ke) pīchhe.	mātabat

(c) The following compound postpositions are feminine:—

about, concerning—(ki) bābat	in comparison with—(ki) nis- bat
---------------------------------	-------------------------------------

towards—(ki) taraf	instead of—(ki) bajae
like, in the manner of— (ki) tarah	on account of } —(ki) wajah by reason of } se
'by means of—(ki) badau- lat	through (of correspond- ence) c.o. —(ki) mārafat
around—(ki) chāron taraf	

(d) Note :—

before (time or place)	= (ke) āge or (se) āge
before (time only)	= (ke) pahle or (se) pahle
without this	= iske bagair or bagair iske
like this	= mānind iske or iski mānind
except for this	= iske siwa or siwāe iske
without eating	= khāne ke bagair, bagair khāne ke, bagair khāe hūe or khāe bagair.

8. 'Sa'

(a) 'Sa' is added to nouns to form adjectives denoting similarity or resemblance.

dog-like	kutta sa	beast-like	haiwān sa
	soldierly	sipāhi sa	

(b) 'Sa' is added to adjectives. In this case it is the equivalent of the English '-ish'.

lāl sa	reddish	kāla sa	blackish
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(c) 'Sa' with an adjective of size equals the English 'quite'.

chhota sa	quite small
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(d) Note :—

koi sa	any at random
bahut sa	much
bahut se	very many
kaunsa	which particular one (out of many). In this case the 'sa' only is inflected.

9. Nouns used as adjectives

Nouns used as adjectives are put in the possessive case (i.e. followed by 'ka').

an electric lamp	bijli ka lamp
a gold watch	sōne ki ghari

a silver watch	chāndī ki ghari
bazaar people	bazār ke log
patrol leader	<i>patrol ka leader</i>
Coy. commander	<i>company ka commander</i>

10. Reflexive pronouns

The reflexive pronoun (myself, ourselves, himself, herself, etc.) in all persons, singular and plural, masculine and feminine, is translated by 'āp' or 'khūd'.

He himself did this. Us ne āp (khud) yih kām kīa.
 They themselves will go. Wuh āp (khud) jāenge.

The object form of the reflexive pronoun 'āp' is 'apne āp ko' or 'apne ko'.

He hid himself. Us ne apne āp ko chhupāya.

11. Imperatives

(a) An alternative to the polite form of the imperative ending in '-ie' is provided by the infinitive.

Please don't forget. Na bhūlie—Na bhūlna.

(b) The 3rd person plural of the present subjunctive tense can be used as a very polite imperative.

Please sit down. Āp baithen.
 Please come in. Āp andar āen.

(c) What may be called a future imperative (very polite) is formed by adding '-iēga' to the root of the verb.

Let us talk. } Kahīega ? Let us go. } Chalīega ?
 Shall we talk ? } Shall we go ? }

(d) The root of the verb is also used as an imperative (very abrupt).

Go! Ja! Come! A!

12. The infinitive as a noun

The infinitive in Urdu can be used as the equivalent of the English infinitive, used as a noun, or of the English verbal noun ending in '-ing'. In such cases it is treated exactly like a masculine noun ending in '-a'.

To play squash is good exercise.	}	<i>Squash</i> khelna achchhi war-zish hai.
Playing squash is good exercise.		
It will be better to go on foot.	}	Paidal jāna bihtar hoga.
Going on foot will be better.		
I hope to go there.	}	Mujhe wahān jāne ki umed hai.
I have hopes of going there.		
To act is better than to talk.	}	Kām karna bolne se achchha hai.
Doing is better than talking.		

13. Purpose or intention with the infinitive

Purpose or intention with an infinitive in such sentences as :—

I go to the club (in order) to play tennis.

I went there (in order) to meet him.

is indicated by the use of 'ke lie', 'ke wāste' or 'ko' with the inflected infinitive or by the inflected infinitive alone.

I went to the club to play tennis.	}	Main <i>tennis</i> khelne ke wāste <i>club</i> gaya.			
		"	"	khelne ke lie	" "
		"	"	khelne ko	" "
		"	"	khelne	" "
I went there to see him.	}	Main us se milne ke wāste wahān gaya			
		"	"	milne ke lie	" "
		"	"	milne ko	" "
		"	"	milne	" "

14. 'Hona' = 'to be' or 'to become'

(a) i. 'Hona' can mean 'to be' expressing a particular state or experience, 'to become' or 'to be' used in the sense of 'to become'.

ii. 'Ho jāna' is a more emphatic form of 'hona' = 'to become'. It is frequently employed instead of the simple form so as to leave no doubt as to which meaning is intended.

(b) i. The irregular forms of the simple present and past tenses given in Les. 7 are used when 'hona' = 'to be', indicating a particular state or experience.

ii. There exist also forms of these tenses constructed more or less regularly which are used when 'hona' = 'to become'.

Main hūn, etc.	I am,	Main hota hūn, etc.	I become,
	etc.		etc.
Main tha, etc.	I was,	Main hūa, etc.	I became,
	etc.		etc.

iii. The tenses of 'hona' other than those mentioned in i above have no alternative forms. They are constructed in accordance with the rules given in Les. 10, 11 and 12.

These tenses and the simple future tense are used when 'hona' = either 'to be' or 'to become'.

(c) He was ill yesterday.	Wuh kal bīmār tha.
He was (became) ill through eating bad meat.	Wuh kharāb gosht ke khāne se bīmār hūa.
The river is (now) fordable.	Nadi pāyāb hai.
The river is (becomes) fordable in the hot weather.	Garmion men darya pāyā hota hai.

(d) 'Hona' can also be used to mean 'to happen', 'to occur', 'to take place'. When so used the regular forms of the simple present and past tenses are employed.

A war took place in France men larāi hūi.
France.

A riot is now happening (taking place) in the bazaar.	Bāzār men fasād ho raha hai.
An accident happened in the main road.	Bari sarak par hādīsa hūa.
This happens in every village.	Yih har gāon men hota hai.

15. Difference between 'hai' and 'hota hai' and between 'tha' and 'hota tha'

'Hai' (present) or 'tha' (past) expresses a particular state or experience.

'Hota hai' (present) or 'hota tha' (past) is used to make a general statement.

The inhabitants of Europe are (as a rule) fair.	Europe ke rahnewāle gore hote hain.
My brother is fair. (a particular instance)	Mera bhāi gora hai.
Chairs have four legs. (general rule)	Kursion men chār pāe hote hain.
That chair has five legs. (a particular instance)	Us kursi men pānch pāe hain.

16. Mālūm

(a) mālūm hai	is known
mālūm tha	was known
mālūm hota hai	it appears or seems
mālūm hota tha	it appeared
mālūm hūa	it became known
mālūm karna	to make known, to find out
(b) I know that he will not come.	Mujhe mālūm hai kih wuh nahīn āega.
I knew that he was telling lies.	Mujhe mālūm tha kih wuh jhūt bol raha tha.
It seems to me that he is telling lies.	Mujhe mālūm hota hai kih wuh jhūt bol raha hai.
It appeared that their strength was not great.	Mālūm hota tha kih unki nafri bari nahīn thi.
It became known to us.	Ham ko mālūm hūa.

Find out where the enemy's right flank is. Yih mālūm karo kih dushman ka dahna *flank* kahān hai.

(c) Note that 'I know' or 'I knew' is translated as 'It is known to me' or 'It was known to me'; i.e. what is in English the subject is put in the dative in Urdu (i.e. followed by 'ko').

17. English transitive verbs treated as intransitive in Urdu

The following verbs, which in English are transitive, are in Urdu conjugated as intransitive, i.e. the subjects of these verbs in tenses formed from the past participle do not take 'ne':—

to say, to tell	bolna	to forget	bhūlna
to bring	lāna	to understand	samajhna
to play	khelna	to fight	(se) larna
to lose	hārna	to win	jītna
to meet	milna		

18. Compound verbs

(a) In Urdu many verbs are compound, i.e. formed from a noun, postposition, adverb, Arabic past participle or adjective with (usually) 'hona' to make an intransitive compound verb, or with (usually) 'karna' to make a transitive compound verb:—

to be collect-	jama hona	to be busied	mashgūl hona
ed		to make busy	mashgūl karna
to collect	jama karna	to fulfil	bar lāna
to be stolen	chori hona	to be bombard-	(par) golabāri
to steal	chori karna	ed	hona
to be dried	khushk hona	to bombard	(par) golabāri
to dry	khushk karna		karna
to be lengthen-	lamba hona	to be conquer-	fatah hona
ed		ed	
to lengthen	lamba karna	to conquer	fatah karna
to be mounted	sawār hona	to come before	pesh hona
to (cause to) mount	sawār karna	to bring be-	pesh karna
		fore	

to desist	bāz āna	to be praised	(ki) tārif
to be appoint-	muqarrar		hona
ed	hona	to praise	(ki) tārif
to appoint	muqarrar		karna
	karna	to try	(ki) koshish
to set out	rawāna hona		karna
to send out	rawāna karna		

(b) Such verbs are usually regarded as single verbs and if transitive take an object in the object case (followed by 'ko').

He conquered the country. Us ne mulk ko fatah kia.

(c) Sometimes however when the first part of the compound verb is a noun it is treated as the object of the verb, which, if transitive and in tenses formed from the past participle, agrees with it.

He praised you.

Us ne āpki tārif ki.

He tried to come.

Us ne āne ki koshish ki.

They bombarded the trenches.

Unhon ne morchon par gola-bāri ki.

(d) Note:—

He searched for me.

Us ne meri talāsh ki

or—Us ne mujhe talāsh kia.

He stole my watch.

Us ne meri ghari chori ki.

(e) Most of the common military verbs are formed from an English word used with 'hona' or 'kar-na':—

to fire *fire* karna to withdraw *withdraw* karna

19. Subjoined verbs

(a) In Urdu certain verbs are added to the roots of other verbs. The verb that comes first (i.e. the one the root of which is used) gives the meaning, and the second (subjoined verb) gives the conjugation of the verb so compounded.

likh dena to write

'Dena' only is conjugated.

(b) i. The subjoined verb however affects the meaning of the main verb without ever completely destroying that meaning. The changes effected by the subjoined verb are illustrated below :

kar rakhna	to do beforehand
hata chhorna	to drive back with an effort
parh dena	to read (for someone else's benefit)
parh lena	to read (for one's own benefit)
mār dālna	to strike so hard as to kill
gir parna	to fall suddenly
kha jāna	to eat up

ii. Sometimes both verbs retain their original meanings:—

a-thairna	to come and stay
ja baithna	to go and sit down

iii. If either part of the verb so compounded is intransitive the whole verb is considered as intransitive.

iv. Subjoined verbs are never used with a negative. In such cases the simple form of the verb must be used.

20. Intransitive, transitive and causative verbs

(a) Certain intransitive verbs can be made transitive by the insertion of ' ā ' between the root and the ending.

girna	to fall	girāna	to drop
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The insertion of ' wā ' makes them causative.

girwāna	to cause to drop.
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(b) When the original verb is transitive the insertion of ' ā ' between the root and the ending makes it causative, the insertion of ' wā ' makes it a double causative.

karna	to do	karāna	to cause to do.
karwāna	to cause somebody to have something done		

(c) Note these irregularities :—

sona	to sleep	sulāna	to cause to sleep
tūtna	to be broken	torna	to break (into fragments)
phatna	to be rent, torn, burst	phorna	to rend, tear burst
khulna	to be opened	kholna	to open
rukna	to be stopped	rokna	to stop
palna	to be reared	pālna	to rear
dhulna	to be washed	{ dhona	to wash
bolna	to tell	{ dhulāna	to get washed
bikna	to be sold	bulāna	to call
baithna	to sit	bechna	to sell
dekhna	to see	bithāna	to cause to sit
batna	to be divided	dikhāna	to cause to see
chhūtna	to be released	bāntna	to divide
khāna	to eat	chhorna	to free, release
pīna	to drink	khilāna	to cause to eat
nikalna	to come out	pilāna	to cause to drink
kahna	to say	nikālna	to take out
		kahlāna	to cause to say, call

(d) An indirect object used with causative verbs is followed by 'se' :—

I made him do the work. Main ne us se kām karāya.

(e) The use of the transitive form of a verb indicates design or intention; the intransitive, chance or accident.

I broke it (intentionally).
It was broken (accidentally).

Main ne us ko tora.
Wuh mujh se tūta.
Wuh mujh se tūt gaya.

21. Irregular past participles

(a) A verb whose root ends in 'a' 'o' or 'i' adds 'y' before the 'a' the past participle ending.

banāna	banāya	but	banāe	(m. pl.),	banāi	(f.)
dhona	dhoya	but	dhoe	(m. pl.),	dhoi	(f.)
pīna	pīya	but	pīe	(m. pl.),	pi	(f.)

(b) The following past participles are irregular :

INFINITIVE		PAST PARTICIPLE			
		<i>masc. sing.</i>	<i>masc. pl.</i>	<i>fem. sing.</i>	<i>fem. pl.</i>
karna	to do	kīa	kīe	kī	kīn
hona	to be	hūa	hūe	hūi	hūin
lena	to take	līa	līe	lī	līn
dena	to give	dīa	dīe	dī	dīn
jāna	to go	gaya	gae	gai	gāin

22. Continuous tenses

The continuous tenses used to express an action that is going on at the time stated are formed thus :—The root of the main verb plus the past participle of 'rahna' plus the required tense of 'hona'.

(a) Present continuous—

I am talking

main bol raha hūn

(b) Past continuous—

I was talking

main bol raha tha

(c) Future continuous—

I shall be talking

main bol raha hūnga

What are you doing?

Tum kya kar rahe ho?

When I arrived there he was eating.

Jab main wahān pahuncha to wuh kha raha tha.

If I come tomorrow what will you be doing?

Agar main kal āūn to āp kyā kar rahe honge?

23. Habitual tenses

The real habitual tenses used to express a habitual action are formed thus :—

The past participle of the main verb (always uninflected) plus the required tense of 'karna'.

(a) Present habitual—

I am in the habit of going.

Main jāya karta hūn.

(b) Past habitual—

I was in the habit of going or I used to go. Main jāya karta tha.

(c) Future habitual—

I shall always go. Main jāya karūnga.

Note that in this particular usage only, the past participle of ' jāna ' is regularly formed—' jāya '.

(d) We always come here every day. Ham yahān roz roz āya karte hain.

We used to write a letter every week. Ham haftewār chitthi likha karte the.

She will write a letter every month. Wuh māhwār chitthi likha karegi.

24. The use of the subjunctive

(a) In English the tenses of the subjunctive mood, i.e. the tenses of the verb which express a doubt or a condition, are seldom used. It is only in sentences such as :—

If he be ill

If I were you

I may do this

that the subjunctive is employed. But in Urdu the subjunctive mood is extensively used.

(b) It is used :—

i. To translate the English infinitive in indirect speech after verbs of telling or ordering. See App. 29.

ii. Where in English we should use the future, the idea being that the future in the hands of fate is uncertain.

I shall (may) go to Poona tomorrow. Shāyad main kal Poona jāūn.

He will (may) return tomorrow. Wuh kal wāpas āe.

iii. Where permission is requested.

May I go?	Ijāzat ho to main jāūn ?
Shall I (may I) bring your shaving water ?	Hajāmat ka pāni lāūn ?

iv. In the 3rd person plural of the present subjunctive as a very polite imperative.

Please sit down.	Āp baithen.
Please come inside.	Ap andar āen.

v. To express an unfulfilled condition in the present (present subjunctive) or in the past (past conditional). In such cases the conditional clause comes first preceded by 'agar' = 'if' and the main clause following is preceded by 'to' = 'then'. In Urdu the 'agar' may be omitted but the 'to' never.

If he is (be) ill he will not come.	Agar wuh bīmār ho to wuh nahīn āega.
I will go if you wish.	Agar tum chāho to main jāūnga.
If he comes tell me.	Agar wuh āe to mujhe bolo.
If he has done this he will be punished.	Agar us ne yih kām kīa ho to us ko saza milegi.
If I were you (past). . .	Agar main tūmhārī jagah hota to
If he had come I would have gone.	Agar wuh āta to main jāta.

vi. After 'jab' = 'when', 'whenever', or 'shāyad' = 'perhaps', where a doubt is indicated.

When he comes (if he ever does) tell me.	Jab wuh āe to mujhe bolo.
Perhaps it will rain.	Shāyad bārish ho.

vii. After 'jab tak' used as a conjunction = 'until'. Note that the verb is always in the negative and the 'jab tak' clause comes first.

Wait until he comes.	Jab tak wuh na āe, thairo.
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viii. After the following expressions :—

It is possible that. . . .	Mumkin hai kih. . . .
It is better that. . . .	Bihtar hai kih. . . .
It is fitting that. . . .	Munāsib hai kih. . . .
It is desirable that. . . .	Chāhie kih. . . .

(c) Note carefully :—

i. Such a sentence as :—

If he is ill he will not come.

may express a known fact and its consequence. If so it is the equivalent of :—

As he is ill he will not come.

and is translated :—

Agar wuh bīmār hai to wuh nahin āega.

or

Chūnkih wuh bīmār hai islie wuh nahin āega.

ii. Until, used as a preposition, is translated by 'tak'.

until one o'clock

ek baje tak

until evening

shām tak

iii. 'By' in such a sentence as 'Return by one o'clock' is also translated by 'tak'.

iv. 'Jab tak' not used with 'na' = 'as long as'.

As long as I remain here. . . .	Jab tak main yahān rahūn- ga. . . .
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25. 'Kar' with the root of a verb

(a) The root of a verb plus 'kar' = having done the action indicated by the verb.

jākar

having gone

likhkar

having written

Roots ending in 'r' add 'ke' instead of 'kar'.

karke

having done

(b) This construction can be used to amalgamate two clauses into one when the subjects of both are the same.

When we had written the letter we posted it.	}	Ham ne chitthi likhkar dāk men dāli.
Having written the letter we posted it.		
When he had lain down he went to sleep.	}	Wuh letkar so gaya.
Having lain down he went to sleep.		

It should be carefully noted that this construction cannot be used when the subjects of the two clauses are different.

When <i>he</i> had written the letter / posted it.	Jab wuh chitthi likh chuka to main us ko dāk men dāl āya.
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(c) This construction cannot be used with subjoined verbs. Thus 'mār dākar' is wrong. The correct form is 'mārkār'.

26. The inflected present participle with 'hi'

'As soon as', 'immediately on' in such sentences as :—

As soon as I arrived
Immediately on arriving

are translated by the present participle of the verb (always inflected) with 'hi'. Where the subject is expressed it is put in the inflected possessive form (i.e. ending in 'ke' or 're').

As soon as I arrived at the station the train left.	Mere <i>station</i> par pahunchte hi <i>rail</i> chhūt gai.
Immediately on my arrival he went away.	Mere pahunchte hi wuh chala gaya.

27. Participles

(a) The present participle, always inflected and repeated, indicates continuous and progressive action.

(Continuously and progressively) climbing
I reached the top of the hill.

Main charhte charhte pahāri
ki choti tak pahuncha.

With continual reading
I got a headache.

Kitāb parhte parhte mere sir
men dard hūa.

(b) The present and past participles with 'hūa' can be used attributively or predicatively.

(1) *The attributive use* (i.e. as adjectives). In this case they agree with the noun with which they are used, i.e. the final 'a' of the participle and of 'hūa' changes in accordance with the rule given in footnote 3 to Lesson 5 of Part I.

a falling stone

girta hūa patthar

a fleeing army

bhāgti hūi fauj

a seen (witnessed) event

ānkhon dekhi hūi bāt

typed letters

type ki hūi chitthiān

(2) *The predicative use* (i.e. as part of the predicate of a sentence—the predicate being the words in a sentence which say something about the subject of that sentence).

(i) The present participle.

The present participle with 'hūa' indicates an action simultaneous with the one referred to by the main verb of the sentence e.g. :—

She came singing (as she came). Wuh gāt: hūi āi.

Except as indicated below the present participle and 'hūa' agree in number and gender with the subject of the sentence.

He came singing.

Wuh gāta hūa āya.

They came singing.

Wuh gāte hūe āe.

The woman came putting on her coat (as she came). Aurat coat pahnti hūi āi.

The soldier went away tying up his pagri (as he went). Sipāhi pagri bāndhta hua chala gaya.

While leaving she said . . . Wuh chalti hūi boli kih . . .

If however the main verb of the sentence is transitive and used in a tense formed from the past participle then the present participle and 'hūa' are always put in the masculine inflected form (i.e. they end in 'e').

I saw her coming. Main ne us ko āte hūe dekha..

I saw him coming. Main ne us ko āte hūe dekha.

The woman said, weeping . . . Aurat ne rote hūe kaha kih . . .

While on shikar I saw a tiger. Main ne shikār khelte hūe sher dekha.

(ii) The past participle.

The past participle with 'hūa' indicates 'state' e.g. :—

He was (in the state of) putting on uniform. Wuh wardi pahne hūe tha.

When the past participle is that of a transitive verb, it and the 'hūa' following are both used in the inflected masculine form (i.e. ending in 'e').

She came (in the state of) putting on a coat. Wuh coat pahne hūe āi.

He came holding a stick in his hand. Wuh chhari pakre hūe āya.

He was produced, handcuffed, before the court. Wuh hathkari pahne hūe adālat ke sāmne pesh kiā gaya.

He came with his pagri (already) tied up. Wuh pagri bāndhe hūe āya.

When however the past participle is that of an intransitive verb, it and the 'hūa' following agree in number and gender with the subject.

The book is lying (laid) on the table.	Kitāb mez par pari hūi hai.
The wheels of a cart are attached to the axle.	Gāri ke pahie dhure se lage hūe hote hain.
Sand is mixed with the sugar.	Ret chīni se mili hūi hai.
The tank is full of petrol.	Diggi <i>petrol</i> se bhari hūi hai.
This thing is made of steel.	Yih chīz faulād ki bani hūi hai.
The wall is made of bricks.	Dīwār inton ki bani hūi hai.
This thing is made in Bombay.	Yih chīz Bombay ki bani hūi hai.
This thing was made by the fitter.	Yih chīz <i>fitter</i> ke hāth ki bani hūi thi.
I saw the book (which was) lying on the table.	Main ne kitāb mez par pari hūi dekhi.
I can see a woman (who is) sitting on a chair.	Main ek aurat kursi par baithi hūi dekh sakta hūn.
The horses are harnessed to the carts.	Ghore gārīon men jote hūe hain.
The parts of the table were joined with gum.	Mez ke hisse gūnd se jure hūe the.

Note that the sentences :—

I saw the book lying on the table.
I can see a woman sitting on a chair.

are in full :—

I saw the book which was lying on the table.
I can see a woman who is sitting on a chair.

The subject of 'lying' is therefore 'which' = 'book' (feminine).

And the subject of 'sitting' is 'who' = 'woman' (feminine).

28. 'Kahna' and 'bolna'

(a) 'Kahna' is transitive, 'bolna' intransitive.

(b) i. 'Kahna' used with 'se' = 'to speak', 'to say'.

ii. With 'ko' = 'to tell,' 'to order'.

I said to him. . . .	Main ne us se kaha kih. . .
Tell (order) the man. . . .	Ādmi ko kaho kih. . . .

iii. 'Bolna' is always used with 'ko'.

(c) i. 'Kahna' is used for articulate speech, i.e. speech with a meaning.

ii. 'Bolna' really means to utter sounds that have no meaning.

It can also be used—correctly—with direct speech, and it is often—colloquially—used for 'to tell', 'to say'.

My parrot says, 'Good morning'.	Meri toti 'good morning' kahti hai.
My parrot screams.	Meri toti bolti hai.
The dog barks.	Kutta bolta hai.
He said, 'I am tired'.	Wuh bola kih main thaka hūn.
He speaks fast.	{ Wuh tezi se kahta hai. Wuh tezi se bolta hai.

29. Direct and indirect speech

(a) In English what a person says can be 'expressed' in two ways:

i. in the words of the speaker—direct speech.

ii. not in the words of the speaker—indirect speech.

He said, 'I shall not come'.—direct speech.

He said that he would not come.—indirect speech.

(b) In Urdu as far as possible indirect speech is avoided. Therefore wherever possible, an English sentence in indirect speech should be changed to direct speech and then translated as such.

He said that he would come.	}	Wuh bola kih main āunga
He said, ' I will come '.		
It was apparently raining as he left the house.	}	Ghar se nikalte hi mālūm hūa kih bārish ho rahi hai.
Immediately on leaving the house it appeared to him that ' it is raining '.		

(c) Note that ' kih ' always precedes what is said or thought.

(d) In English the infinitive of the verb is used after verbs of telling or ordering in indirect speech. This in Urdu is translated by the present subjunctive.

Tell him to come here.	Us ko kaho kih yahān āe.
Order them to slope arms.	Un ko hukm do kih <i>slope arm</i> karen.

30. 'To have' as a main verb not indicating possession

He has a house in the Punjab. = His house is in the Punjab.

He has long hair. = His hair is long.

In these sentences ' to have ' does not indicate possession but simply makes a statement about somebody's possessions.

In such cases the noun or pronoun indicating the possessor is put in the ordinary possessive form

(with 'ka' or 'ra') and the sentences are translated thus :—

Uska ghar Punjab men hai.

Uske bāl lambe hain.

31. Adjectives and Adverbs

(a) (i) An adjective is a word used with a noun (or pronoun) to tell something about that noun.

The tree is *tall*.

A *tall* tree.

It is *tall*.

(ii) In Urdu as in English an adjective can be used either before the noun it qualifies or as part of the predicate.

Wuh *achchha* ādmi hai.

Wuh ādmi *achchha* hai.

(iii) Adjectives ending in 'a' change that 'a' to 'e' if the noun they qualify is masculine plural or masculine inflected (singular or plural) and to 'i' if the noun is feminine. Other adjectives do not change.

(b) (i) An adverb is a word used with a verb to tell how, when or where the action indicated was performed or with an adjective or other adverb to limit or intensify its meaning.

Go *quickly*.

Very good.

Come *here at once*.

Too quickly.

(ii) There are few real adverbs in Urdu. But to make up for this deficiency other parts of speech can be used as adverbs, e.g. :—

zor se

āge

bara

forcibly (noun)

ahead (preposition)

very (adjective)

(iii) The common adverbs or adverbial usages are :—

zor se, forcibly
befikri se, carelessly
khabardāri se, carefully
zabardasti se, by force

rāt din, day and night
har roz, daily
kal, yesterday *or* to-morrow

āj, today
yahān, here
idhar, hither
hamesha, always
ahista ahista, slowly

sāmne, in front
pīchhe, behind
pahle, before

jald, soon
bara, very
achchha, well

sal ba sal, year by year
haftewār, weekly
masalan, for example
jān būjhkar, knowingly
chhupke, secretly

kabhi, ever
kabhi kabhi, sometimes
kabhi na kabhi, at some-time or other
kahin, somewhere

tezi se, quickly
jaldi se, soon
āsāni se, easily
bari āwāz se, loudly

roz roz, daily
sāre din, the whole day
parson, the day before yesterday *or* the day after to-morrow

jhat, instantly
wahān, there
udhar, thither
rafta rafta, by degrees

āge, ahead
bād, later

dūr, far
bahut, very

māhwār, monthly
ittifāqan, by chance
barhkar, more
ghatke, less
ab ki dafa, this time

kabhi nahin, never
jab kabhi, whenever
aur kahin, somewhere else
kahin na kahin, somewhere or other
jahān kahin, wherever

(iv) The commonest adverbial construction corresponds to the English usage of the noun with the preposition 'with' e.g. :—

with care = carefully

Examples are :—

āsāni se	= easily (āsān)
tezi se	= quickly (tez)
imāndāri se	= honestly (imān-dār)
khusbi se	= comfortably (khusbī)
khabardāri se	= carefully (khabardār)
sakhti se	= harshly (sakht)
zabardasti se	= forcibly (zabardast)

The corresponding adjective forms are given in brackets.

32. 'Wāla'

(a) 'Wāla' can be added to the inflected infinitive of a verb to form a noun representing the doer of the action indicated by that verb :—

kām karnewāla	the doer
chitthi ka likhnewāla	the writer of the letter

(b) 'Wāla' can also be added to the inflected infinitive of a verb to form an adjective.

ādmi khānewāla sher	a man-eating tiger
bomb girānewāla hawāi jahāz	a bombing aeroplane
larnewāla hawāi jahāz	a fighting aeroplane
fauj lejānewāla hawāi jahāz	a troop-carrying aeroplane

(c) The inflected infinitive of a verb followed by 'wāla' can be used with 'hona' in the sense of 'to be about to do something'.

I am about to go.	Main jāne wāla hūn.
That mare is about to foal.	Wuh ghorī bachcha dene wāli hai.

(d) 'Wāla' can be added to nouns to indicate the person whose concern is with the object mentioned.

gāonwāla	a villager	pāniwāla	a water-carrier
gharwāla	a householder	rotiwāla	a baker
gharwāli	a housewife		

(e) 'Wāla' cannot be added to adjectives.

33. Equality

Note in these sentences how equality is expressed :—

He is as tall as I. (However tall I am, so tall is he.)	Jitna ūncha main hūn utna ūncha wuh bhī hai.
I shall walk as fast as he. (However fast he walks, so fast I will walk.)	Jitna tez wuh chalta hai utna tez main chalūnga.
I will go the same way as he. (Whichever way he will go, that way I also will go.)	Jis taraf wuh jāega us taraf main bhī jāūnga.

34. 'Either . . . or' and 'neither . . . nor'

either . . . or = ya to . . . ya

neither . . . nor = na to . . . na

Either he or his brother will come. Ya to wuh āega ya uska bhāi.

Neither he will come nor his brother. Na to wuh āega na uska bhāi.

35. 'Hi' and 'to' as emphatic particles

'Hi' or 'to' can be added to any part of speech to give emphasis.

36. 'Must' and 'should' expressing probability

(a) In English 'must' or 'should' is used as an auxiliary verb with either the simple infinitive of the main verb (e.g. '(to) go') or the perfect infinitive of the main verb (e.g. '(to) have gone') to express probability or an inference.

(b) In Urdu, to express such a meaning, 'must' or 'should' with the simple infinitive of the main verb is translated by the simple future tense of the main verb: 'must' or 'should' with the perfect infinitive of the main verb by the past participle of

that verb followed by the future tense of 'hona'. Thus, 'He must be very old', i.e. 'He is most probably very old', is translated as 'He will be very old'. 'He should have arrived by now', i.e. 'The inference is he has arrived by now', is translated as 'He will have arrived by now'.

- (c) He must be very old. Wuh bahut bādā hoga.
 He should be better by now. Wuh ab tak acchā hoga.
 He must own at least four houses. Us ke pās kam az kam chār mān honge.
 They must have fled. Wuh bhāge honge.
 He should have arrived by now. Wuh ab tak pahūch hoga.
 He must have finished the work by now. Us ne ab tak kān kham hō hoga.

37. 'To begin', 'to allow', 'to be allowed' and 'to finish'

(a) i. The meanings of 'lagna', 'dena' and 'pāna' used with the inflected infinitive of another verb and of 'chukna' used with the root of another verb have been explained in Les. 18 and 19.

ii. 'To begin', 'to allow', 'to be allowed' and 'to finish' can be translated in ways other than those given in those lessons.

(b) i. 'To begin', 'to commence', can be translated by 'shuru karna' (trans.). This must be used when 'to begin' is followed by a noun. 'Lagna' can only be used followed by the infinitive of another verb.

'to be begun' = 'shuru hona'

- He began to speak. Wuh kahne laga.
 I began the work. Main ne kān shuru kia.
 The battle commenced. Larāi shuru hui.

ii. 'To allow' = 'to give permission' is translated by '(ki) ijāzat dena' (trans.).

He allowed me to enter.	}	Us ne mujhe andar āne ki ijāzat di.
He gave me permission to enter.		
Let it go.		Us ko jāne do.

iii. 'To be allowed' in an affirmative sentence is translated by '(ki) ijāzat hona'. 'Pāna' = 'to be allowed' in a negative sentence only.

We were allowed to go outside.	Ham ko bāhar jāne ki ijāzat thi.
We were not allowed to go outside.	Ham bāhar jāne nahīn pāe.

iv. 'To finish' can be translated by 'khatam karna'.

'Chukna' with the root of another verb is best translated by 'already'.

'To finish' followed by a noun must be translated by 'khatam karna'.

'To be finished' = 'khatam hona'.

I finished the work.	Main ne kām khatam kia.
The work is finished.	Kam khatam hai.
I have already eaten.	Main kha chuka hūn.

38. 'Lagna'

(a) When used with reference to time 'lagna' means 'to take'. It is intransitive in this sense and the English subject is in Urdu put in the dative (i.e. followed by 'ko'). The verb then agrees with what is in English its object.

We took two days.	Ham ko do din lage.
It will take 8 hours to get from X to Y.	X se Y tak jāne men' āth ghante lagenge.

(b) 'Lagna' and its transitive and causative forms have many idiomatic usages, some of which are illustrated below :—

His house caught fire.	Uske ghar men āg lagi.
He has been inoculated.	Uske tika laga hai.
The key does not fit the lock.	Tāle men chābi nahīn lagti.

He set fire to his house.
 Inoculate those men.
 Get those men inoculated.
 They tried to get in
 touch with the enemy.
 They gained touch with
 the enemy.
 I like that place.
 One house adjoins the
 other.
 My ball hit the tree.
 I am hungry.
 I am thirsty.
 He was injured.

Us ne apne ghar men āg lagāi.
 Un jawānon ke tika lagāo.
 Un jawānon ke tika lagwāo.
 Unhon ne dushman ka pata
 lagāne ki koshish ki.
 Un ko dushman ka pata laga.
 Mera dil wahān lagta hai.
 Ek ghar dūsre ghar se lagta
 hai.
 Meri goli darakht se lagi.
 Mujhe bhūk lagti hai.
 Mujhe pyās lagti hai.
 Us ko chot lagi.

39. 'Jāna' and 'chalna'

'Jana' = 'to go'. 'Chalna' = 'to move', 'go
 along', 'come along', 'walk with'. 'Chala jāna' =
 'to go away'.

40 'Rakhna' and 'dālana'

'Rakhna' = 'to put on the surface of something'.
 'Dālana' = 'to put inside some receptacle', 'to pour'.

41. 'Milna' and 'milāna'

Some uses of 'milna' — having meanings other
 than 'to meet', 'to get' or 'to resemble' (see
 Lesson 20)—and 'milāna' are illustrated below :—

We shall all work to-
 gether.

Ham sab milkar kām karenge.

We shall eat together.

Ham sab milkar khāenge.

Two and three added
 together make five.

Do aur tīn milkar pānch hote
 hain.

Mix some water with
 the milk.

Dūdh men pāni milāo.

I put my mare to the
 government stallion.

Main ne apni ghorī sarkārī
 sānd se milāi.

Synchronize your
 watches.

Apni apni ghariān milāo.

Compare your watch
 with the midday gun.

Apni ghari do pahar ki top
 se milāo.

42. 'To find', 'get', 'obtain'

(a) Where 'to find' = 'to look for', it is not translated by 'milnā' but by 'talāsh karna' or 'dhūndna'.

Go and find that ball. Jāo, wuh goli talāsh karo.

(b) Where 'to get' = 'to bring', it is translated by 'lāna'.

Get me some food. Kuchh khāna lāo.

(c) Where 'to get' or 'to obtain' mean 'to get by one's own efforts, without the intervention of some outside agency' they are translated by 'hāsil karna'.

The patrol will obtain the following information. *Patrol yih khabren hāsil karegi.*

43. 'Rahna' and 'jāna' with the present participle of another verb

(a) 'Rahna' with the present participle of another verb, means 'to do continually over a period'.

The artillery kept on shelling the enemy.
He works on all day.

Topkhāna dushman par golābāri karta raha.
Wuh din bhar kām karta rahta hai.

(b) 'Jāta rahna' means 'to be completely lost'.

(c) 'Jāna' with the present participle of another verb indicates progressive action.

He is getting better (by degrees). *Wuh achchha hota jāta hai.*

44. Passive voice

(a) Urdu adopts the following expedients to avoid the necessity for the use of the passive voice. See the warning in Les. 21, para 3 (c).

i. A verb in the active voice is used with a passive meaning, e.g. 'kahte hain' = 'they say', 'it is said', '... is called'.

They say that . . .	Kahte hain kih . . .
He is called the lambar-	Us ko lambardār kahte hain.
dar.	or
	Wuh lambardār kahlāta hai.

ii. An intransitive verb, simple or compound, is used instead of the passive form of the corresponding transitive verb.

'pītna' = 'to be beaten'	instead of	'pīta jāna'.
'bikna' = 'to be sold'	instead of	'becha jāna'.
'muqarrar hona' = 'to be appointed'	instead of	'muqarrar kīa jāna'.
'gum hona' = 'to be lost'	instead of	'gum kīa jāna'.

Note in this connexion App. 20 (e).

iii. A transitive verb with an object is used with a passive meaning.

'shikast khāna'	'to be defeated'.
'mār khāna'	'to be defeated' or 'beaten'.

(b) Note the following compounds of 'dena' which have passive meanings.

'dikhāi dena'	'to appear', 'to come into view'.
'sunāi dena'	'to be heard'.
'samjhāi dena'	'to be understood'.
'pakrāi dena'	'to allow oneself to be caught'.

The enemy were not seen by us.	} Dushman ham ko dikhāi na dīa.
The enemy did come into view.	

Your conversation was not heard by me.	} Āpki bāt mujhe sunāi na dī.
I did not hear what you said.	

Note that in such compounds 'dena' is intransitive.

45. Repetition

The force of the repetition of words in Urdu is illustrated below:—

Give them two annas each.	Un ko do do āne do.
Give them two annas (amongst them).	Un ko do āne do.
Make a note in your (individual) books.	Apni apni kitābon men <i>note</i> likho.
I came by road (the whole way).	Main sarak sarak āya.
He worked till he was tired.	Wuh kām karte karte thak gaya.
Walking on we reached our destination.	Ham chalte chalte manzil-i-maqsūd par pahunche.
Very good men.	Achchhe achchhe ādmī.
This work will be finished well within one week.	Yih kām ek hafte ke andar andar khatam ho jāega.
What (different sorts of) people are present?	Kaun kaun shakhs maujūd hain?
What (different sorts of) colours will he use?	Wuh kya kya rang istimāl karega?
Where will you go? (What different places will you visit?)	Āp kahān kahān jāenge?

46. 'Lekin' and 'balkih'

'But' used after a negative has the sense of 'nay rather' and is always translated by 'balkih'.

He is in hospital but he is not very ill.	Wuh <i>hospital</i> men hai lekin (magar) wuh bahut bīmār nahīn hai.
He is not weak but (nay rather) he is strong.	Wuh kamzor nahīn hai balkih wuh mazbūt hai.

47. 'Kih' = 'whether'

'Whether' and 'if' = 'whether' are always translated by 'kih'.

Ask him if (whether) the work is finished.	Us se pūchho kih kām ho chuka hai ya nahīn.
--	---

48. 'Chūnkih' and 'kiūnkih'

'Kiūnkih' is used to translate 'because' in the middle of a sentence.

'Chūnkih' translates 'because' at the beginning of a sentence. In this case the main clause which follows begins with 'islie' = 'therefore'.

He will not come because he is ill.	Wuh nahīn āega kiūnkih wuh bīmār hai.
Because he is ill he will not come.	Chūnkih wuh bīmār hai islie wuh nahīn āega.

49. 'Kaun', 'kya', 'koi', etc. and their uses

Kya = 'what' (*sing.* & *pl.*), used as a pronoun or as an adjective before abstract nouns and adjectives.

Kaun = 'who', 'which' and 'what' (*sing.* & *pl.*), used as a pronoun or as an adjective before concrete nouns.

Koi = 'someone', 'anyone', 'something', 'a certain'. The following noun (if used) and the verb must always be singular. Its inflected form is 'kisi'.

Koi = (before a number) 'about', 'a few', 'nearly'. In these senses it is never inflected.

Kai = the plural of 'koi'. 'Bāz' or 'kuchh' can be used instead.

Kuchh = 'some', 'a few', 'something'.

Bahut = 'many' (verb in the plural)

= 'much' (verb in the singular)

= 'very'. 'Bara' can take its place in this sense.

Bahut sa = 'very much'.

Bahut se = 'very many'.

Koi na koi = 'someone or other'.

Kuchh na kuchh = 'something or other'.

Kahīn = 'somewhere', 'I fear lest', 'if', 'far more'.

Kahīn na kahīn = 'somewhere or other'.

How beautiful !
What colour is it ?
Which dog is that ?
Somebody is coming.
A certain man came.
Come in about ten
minutes.

Some (a lot of) books are
on the table.

There are some (a few)
books on the table.

On some of the (certain)
tables there are books.

Look for my ball. It
must be somewhere.

It must be somewhere
or other.

I fear lest it may rain. }
I am afraid that it }
will rain. }

I fear lest he be ill. }
I am afraid that he is }
ill. }

If it begins to rain . . .
This is far more beauti-
ful than that.

Kya khūb !
Uska kya rang hai ?
Wuh kaun kutta hai ?
Koi a raha hai.
Koi ādmi āya.
Koi das *minute* men āo.

Kai kitāben mez par hain.

Mez par kuchh kitāben hain.

Bāz mezon par kitāben hain.

Meri goli ki talāsh karo :
kahīn hogi.

Kahīn na kahīn hogi.

Kahīn bārish na ho jāe.

Kahīn wuh bīmār na ho jāe.

Kahīn pānī barasne lage. . .
Yih us se kahīn khūbsūrat
hai.

50. 'Ab' and 'abhi'

'Ab' and 'abhi' both mean 'now'. 'Ab' looks backward, 'abhi', forward.

He was poor but now he
is rich.

He is now rich but (after
a time) he will be
poor.

Wuh pahle garīb tha magar
ab amīr hai.

Wuh abhi amīr hai magar
kuchh dinon men garīb
hoga.

51. Numbers, fractions, time, points of the compass and the calendar

I. NUMBERS

(a) 1	ek	33	taintīs (tetīs)
2	do	34	chauntīs
3	tīn	35	paintīs
4	chār	36	chhattīs
5	pānch	37	saintīs
6	chhe	38	artīs
7	sāt	39	untālīs
8	āth	40	chālīs
9	nau	41	iktālīs
10	das	42	byālīs
11	gyārah	43	tetālīs
12	bārah	44	chawālīs
13	terah	45	paintālīs
14	chaudah	46	chhyālīs
15	pandrah	47	saintālīs
16	solah	48	artālīs
17	satrah	49	unchās
18	atthārah	50	pachās
19	unnīs	51	ikkāwan
20	bīs	52	bāwan
21	ikkīs	53	tirpan
22	bāīs	54	chawwan
23	teīs	55	pachpan
24	chaubīs	56	chhappan
25	pachchīs	57	sattāwan
26	chhabbīs	58	atthāwan
27	sattāīs	59	unsath
28	atthāīs	60	sāth
29	untīs	61	iksath
30	tīs	62	bāsath
31	ikattīs	63	tirsath
32	battīs	64	chaunsath

65	painsath	83	tirāsi
66	chhyāsath	84	chaurāsi
67	sarsath	85	pachāsi
68	arsath	86	chhyāsi
69	unhattar	87	satāsi
70	sattar	88	athāsi
71	ikhattar	89	nawāsi
72	bahattar	90	nawwe
73	tihattar	91	ikānwe
74	chauhattar	92	bānwe
75	pachhattar	93	tirānwe
76	chhihattar	94	chaurānwe
77	sathattar	95	pachānwe
78	athattar	96	chhyānwe
79	unāsi	97	satānwe
80	assi	98	atthānwe
81	ikāsi	99	ninānwe
82	byāsi	100	sau.

	1,000	—	hazār
	1,00,000	—	lākh
	1,00,00,000	—	karor
	101	—	ek sau ek
	120	—	ek sau bīs
	140	—	ek sau chālis
(b) first	pahla	third	tīsra
second	dūsra	fourth	chautha
	sixth	chhata	

These ordinals are inflected like any other adjective ending in ' -a '.

The remaining ordinals are formed from the corresponding cardinals by adding ' -wān '.

seventh sāt wān tenth das wān

These are inflected by forgetting the final ' n ' for the time being, treating them as adjectives ending in ' a ' and then adding the final ' n ' again.

on the seventh horse sātwen ghore par
the seventh mare sātwin ghorī

(c) A noun of distance, measurement or time preceded by a cardinal number is put in the singular and is not followed by 'ka' if used with another noun.

two glasses of whisky do *glass whisky*

(d) Totality is expressed by '-on' added to the cardinal number.

both donon all three tinon all four chāron

(e) Note :—

do guna (or dugna) twice tīn guna three times

2. FRACTIONS (KASAREN)

(a) Fractions are formed by the use of 'bata', the past participle of 'batna' to be divided.

$\frac{7}{8}$ sāt bata āth
 $\frac{5}{6}$ pānch bata chhe

Note :—

$\frac{3}{5}$ th Mahratta Light Infantry	Tīn bata pānch <i>number</i> Mahratta L.I.
$\frac{2}{8}$ th Punjab Regiment	Do bata āth <i>number</i> Punjab Regiment

(b) $\frac{1}{4}$ pāo (chauthāi) $1\frac{1}{4}$ sawa
 $\frac{1}{2}$ ādha $1\frac{1}{2}$ derh
 $\frac{3}{4}$ tihāi $2\frac{1}{4}$ dhāi (arhāi)
 $\frac{7}{8}$ paun

$\frac{1}{4}$ less than the following number = $\frac{3}{4}$ more than the preceding number = 'paune', e.g. :—

$1\frac{3}{4}$ or $2 - \frac{1}{4}$ = paune do.
 $2\frac{3}{4}$ or $3 - \frac{1}{4}$ = paune tīn.

$\frac{1}{4}$ plus = sawa, e.g. :—

$2\frac{1}{4}$ = sawa do

$3\frac{1}{4}$ = sawa tīn

$\frac{1}{2}$ plus = sārhe, e.g. :—

$3\frac{1}{2}$ = sārhe tīn

$4\frac{1}{2}$ = sārhe chār

3. TIME (WAQT)

(a) three o'clock	tīn baje
one o'clock	ek baja
a quarter to one	paun baje
half past one	derh baje
half past three	sārhe tīn baje
a quarter past one	sawa baje
half past two	dhāi baje
a quarter to four	paune chār baje
a quarter past four	sawa chār baje
ten minutes to two (one fifty)	do bajne men das <i>minute</i>
ten minutes past two	do bajkar das <i>minute</i>

(b) The 24-hour clock

12-30 hrs	bārah sau tīs baje
14-25 hrs	chaudah sau pachchīs baje
01-30 hrs	sifar ek sau tīs baje
00-15 hrs	sifar sifar pandrah baje
12-05 hrs	bārah sau sifar pānch baje

4. THE POINTS OF THE COMPASS (*Compass* KI SIMTEN)

north	shimāl	south	janūb
west	magrib	east	mashriq

The adjectival forms are made by adding ' -i ' to the nouns :

shimālī northern, etc.

In the army the English words are used and the corresponding adjectives formed by adding ' -wāla '.

north north-wāla (northern)

5. THE CALENDAR

(a) Months (mahine)

The names of the months are as in English.

(b) Days of the week (hafte ke din) :—

Monday	pīr
Tuesday	mangal
Wednesday	budh
Thursday	jumarāt
Friday	juma
Saturday	sanīchar
Sunday	itwār

(c) Dates (tārīkhen)

1st (2nd, 3rd) March 1942 A.D. *March* ki pahli (dūsri, tīsri) tārīkh, san unnīs sau byālīs Īswi.

4th (5th, etc.) March 1942 A.D. *March* ki chār (pānch, wagaira), tārīkh, san unnīs sau byālīs Īswi.

In Urdu the cardinal numbers are used for all dates except the 1st, 2nd and 3rd of the month.

52. Irregularities in the conjugation of the Urdu verb and the complete conjugation of the regular verb.

(a) (i) There are few irregularities in the Urdu verb.

(ii) Irregularities in the formation of the past participles of verbs whose roots end in 'a', 'o' or 'i' are given in App. 22. These irregularities are reflected in all tenses formed from the past participle.

(iii) Irregular imperatives are given in the foot-note to p. 7.

(iv) Verbs whose roots end in 'o' drop an

'o' in the imperative and in the 2nd person of the present subjunctive and simple future tenses:—

bona = to sow
bo = sow !

tum bo = you may sow
tum boge = you will sow

(v) Apart from irregularities in the imperative and the past participle forms already mentioned 'lena' and 'dena' are slightly irregular in the present subjunctive and simple future tenses.

Present subjunctive

main dūn
tum do
wuh de
ham den
tum do
wuh den

Simple future

main dūnga (i)¹
tum doge (i)
wuh dega (i)
ham denge²
tum doge (i)
wuh denge (i)

'Lena' is conjugated similarly.

(b) Below the complete conjugations of the regular verb (transitive and intransitive) and of 'hona' are given.

Girna.
(Intransitive)

Likhna.
(Transitive)

Hona.
(Intransitive)

Imperative—e.g. fall—

giro.

likho.

ho.

Simple future—e.g. I shall fall—

main girūnga (i).

likhūnga (i).

hūnga (i).

tum giroge (i).

likhoge (i).

hoge (i).

wuh girega (i).

likbega (i).

hoga (i).

ham girenge.

likhenge.

honge.

tum giroge (i).

likhoge (i).

hoge (i).

wuh girenge (i).

likhenge (i).

honge (i).

Present subjunctive—e.g. I may fall—

main girūn.

likhūn.

hūn.

tum giro.

likho.

ho.

wuh gire.

likhe.

ho.

ham giren.

likhen.

hon.

tum giro.

likho.

ho.

wuh giren.

likhen.

hon.

¹ The feminine endings given throughout this appendix in brackets involve a change in the final letter, only, of the masculine forms.

² 'Ham' is always masculine forms.

Simple present—e.g. I fall—

main girta (i) hūn.	likhta (i) hūn.	hun—hota (i) hūn.
tum girte (i) ho.	likhte (i) ho.	ho—hote (i) ho.
wuh girta (i) hai.	likhta (i) hai.	hai—hota (i) hai.
ham girte hain.	likhte hain.	hain—hote hain.
tum girte (i) ho.	likhte (i) ho.	ho—hote (i) ho.
wuh girte (i) hain.	likhte (i) hain.	hain—hote (i) hain.

Past imperfect—e.g. I fell, used to fall—

main girta (i) tha (i)	likhta (i) tha (i).	tha (i) —hota (i) tha (i).
tum girte (i) the (in)	likhte (i) the (in).	the (in) —hote (i) the (in).
wuh girta (i) tha (i).	likhta (i) tha (i).	tha—hota (i) tha (i).
ham girte the.	likhte the.	the—hote the.
tum girte (i) the (in.)	likhte (i) the (in).	the (in) —hote (i) the (in).
wuh girte (i) the (in).	likhte (i) the (in).	the (in) —hote (i) the (in).

*Past conditional—e.g. (if) I had fallen—
(agar).*

main girta (i).	likhta (i).	hota (i).
tum girte (in).	likhte (in).	hote (in).
wuh girta (i).	likhta (i).	hota (i).
ham girte.	likhte.	hote.
tum girte (in).	likhte (in).	hote (in).
wuh girte (in).	likhte (in).	hote (in).

Simple past—e.g. I fell—

main gira (i).	main ne likha.	main tha (i) —hūa (i).
tum gire (in).	tum ne „	tum the (in) —hūe (in).
wuh gira (i).	us ne „	wuh tha (i) —hūa (i).
ham gire.	ham ne „	ham the—hūe.
tum gire (in).	tum ne „	tum the (in) —hūe (in).
wuh gire (in).	unhon ne „	wuh the (in) —hūe (in).

Present perfect—e.g. I have fallen—

main gira (i) hūn.	main ne likha hai.	main hūa (i) hūn.
tum gire (i) ho.	tum ne „	tum hūe (i) ho.
wuh gira (i) hai.	us ne „	wuh hūa (i) hai.
ham gire hain.	ham ne „	ham hūe hain.
tum gire (i) ho.	tum ne „	tum hūe (i) ho.
wuh gire (i) hain.	unhon ne „	wuh hūe (i) hain.

Past perfect—e.g. I had fallen—

main gira (i) tha (i).	main ne likha tha.	main hūa (i) tha (i).
tum gire (i) the (in).	tum ne „	tum hūe (i) the (in).
wuh gira (i) tha (i).	us ne „	wuh hūa (i) tha (i).
ham gire the.	ham ne „	ham hūe the.
tum gire (i) the (in).	tum ne „	tum hūe (i) the (in).
wuh gire (i) the (in).	unhon ne „	wuh hūe (i) the (in).

VOCABULARY

The following abbreviations are used :—

<i>adj.</i> = adjective	<i>f.</i> = feminine
<i>adv.</i> = adverb	<i>m.</i> = masculine
<i>conj.</i> = conjunction	<i>pl.</i> = plural
<i>n.</i> = noun	<i>intr.</i> = intransitive
<i>post.</i> = postposition	<i>tr.</i> = transitive
<i>prep.</i> = preposition	<i>h.</i> = hona
<i>v.</i> = verb	<i>k.</i> = karna

Feminine nouns are all marked *f.* : masculine nouns are unmarked.

The number in brackets opposite a word indicates the page in the text on which the use of that word is explained or exemplified.

In the English-Urdu Section, where alternatives are given the one printed first is to be preferred.

The blank column is for additional words.

ENGLISH—URDU

A

about

—concerning, (ke) bāre men,
(ki) bābat

—around, (ke) irā gird

—nearly, koi (137), qarīb

above, ke ūpar

absence, gair hāzri

absent, gair hāzir, *f.*

accident, hādīsa

accompany, (sāth) ho lena

(in) accordance with, ke mutābiq

account, *n.*, hisāb

—narrative, bayān

accurate, thik

accuse, (par) ilzām lagāna

accused, *n.*, mulzim

across, *prep.*, (ke) pār

administration, bandobast, intizām

advance, *v.*, advance *k.*, āge
barhna

advantage, fāida

advice, salāh, *f.*

acropplane, hawāī jahāz

affair, bāt, *f.*

after (time), (ke) bād

again, phir, dobāra

age, umr, *f.*

ago, hūa, gaya (50)

agree, (par) rāzi h.

aim, *n.*, shist, *f.*, *aim*

v., shist lena

air, hawa, *f.*

all, sab, tamām

ally, itlīhādī

along, *prep.*, ke sāth sāth

alternative, *adj.*, alag alag

although, agarchih

ambush, chhupāo

anger, *v. tr.*, gussa *k.*

v. intr., gussa *h.*

another

—one more, aur ek

—second, dūsa

answer, *n.*, jawāb

v., (ka) jawāb dena

apparently, mālūm hota hai kih (112)

appear, *v.*, mālūm hona (112)

—to come into view, nazar āna, dikhāi dena, *intr.* (135)

appearance, sūrat, *f.*, shakl, *f.*

apple, seb

appoint, muqarrar h., *intr.* (114) *k.*, *tr.* (114)

arc, *arc*

area

—measurement, raqba

—position, ilāqa

arm, *n.*, bāzu

—weapon, hathyār

army, *rau*, *f.*

around, (ke) gird, (ki) chāron taraf

arrangement, bandobast

to make arrangements, bando-bast *k.*

arrest, *v.*, giriftār *k.*

arrive, *v.*, (par or men) pahunchna

artillery, topkhāna

ascend, *v.*, (par) charhna

ascent, *n.*, charhāi, *f.*

ask *v.*, (se) pūchhna

at once, ek dam

attack, *v.*, (par) *attack* *k.*, ham-la *k.* (114)

average, *n.*, and *adj.*, ausat, *f.*

awake, *v. intr.*, jāgna

axe, kulhāri, *f.*

B

back, *n.*, pīth, *f.*

adv., wāpas

bad, bura, kharāb

badge, dishān

—stripe, billa

baggage, sāmān, asbāb

ball (big), gola

(small), goli, *f.*

bank

—edge, kināra

—business, *bank*

barbed wire, kāntedār tār

bare, *adj.*, nanga

barrel (of rifle), nālī, *f.*

barren (ground), banjar

basket, tokra

bath, *n.*, gusl

bathe, *v.*, gusl *k.*, nahāna

battle, larāi, *f.*

bear, *n.*, bhālu, rīchh

beat

—strike, *v.*, pītna (135)

beautiful, khūbsūrat

bed, palang

bedding, bistar

before

—ahead, (se) āge

—in front of, (ke) sāmne

—of time, (se) pahle

begin, *tr.*, shuru *k.* (131), lagna (51)

behind, *prep.*, (ke) pīchhe

believe

—agree, mānna

—trust in, yaqīn *k.*

below, (ke) nīche

belt, peti, *f.*

bend, *v. intr.*, jhukna

n., mor

beneath, (ke) nīche

beside

—near, (ki) bagal men

besides, (ke) alāwa

between, (ke) darmiān

big, bara

bind, *v.*, bāndhna

bird (small), chirya

(any), parinda

black, *adj.*, kāla

blame, *v.*, (par) ilzām lagāna

blanket, kambal

blow, *v.* (of wind), chalna

blue, nīla

boat (small), kishti, *f.*

(big), jahāz

body, badan

bomb, bomb

bombard, (par) golabāri *k.* (114)

bone, haddi, *f.*

book, kitāb, *f.*
 boot, *boot*
 (to be) born, paida h.
 both, donon
 bound, *n.*, *bound*
 boundary, had, *f.*
 box, sandūq, dibba
 boy, larka
 branch, (of tree), shākh, *f.*
 brave, *adj.*, bahādūr
 bread, roti, *f.*
 breadth, chaurāī, *f.*
 break, tūtna, *intr.* (116)
 torna, *tr.*
 breastwork (of stones), sangar
 bribe, *n.*, rishwat, *f.*
 bridge, *n.*, pul
 v., „ bāndhna
 bring, lāna (113)

broad, *adj.*, chaura
 broken country, tūti phūti
 zamīn, *f.*
 brother, bhāi
 brown, bhūra
 bucket, bālti, *f.*
 build, *v.*, banāna
 building, *n.*, imārat, *f.*
 bungalow, bangla
 burn, *v. intr.*, jalna
 burst, *v. intr.*, phatna (116)
 bush, jhāri, *f.*
 bushy topped, ghana
 but, magar, lekin, balkih (136)
 butter, makkhan
 buy, *v.*, kharīdna, mol lena
 by, se
 —up to, but not later than,
 tak

C

call, *v.*, (a person), bulāna (116)
 —to call out, pukārna (25)
 camel, ūt
 camp, *n.*, *camp*, parāo
 canal, nahr, *f.*
 cantonment, chhāoni, *f.*
 capable, (*adj.*) qābil, lāiq
 capture, *v.*, (a place), (par)
 qabza k.; (a person etc.),
 pakarna
 care, *n.*, khabardāri, *f.*
 careful, hoshyār
 carefully, khabardāri se
 careless, be parwāh
 carelessly, be fikri se
 carriage, *n.*, gāri, *f.*;
 (railway), dibba
 carry, *v.*, lejana
 carry on, chalna
 cart, gāri, *f.*
 cartridge, kārtūs
 cash (payment), naqd
 casualties, murde aur zakhmi
 catch, *v. tr.*, pakarna (25)
 „ (a disease), (ko) hona
 cause, *n.*, sabab, wajah, *f.*
 cease, *v.*, band k. or h. (113)
 cemetery, qabristān
 certain, *adj.*, pakka
 certainly, *adv.*, zarūr

certainty, *n.*, yaqin
 chance, *n.*, *chance*
 (by) chance, ittifāqan
 chain, *n.*, zanjīr, *f.*
 chair, kursi, *f.*
 change, *v.*, badalna
 —relieve, (ki) badli k.
 character, chāl chalan
 (good), nek „ „
 (bad), bad „ „
 cheap, *adj.*, sasta
 cheese, panīr
 child, bachcha
 choose, chunna
 church, girja
 circular, chakkardār
 city, shahr
 class, *n.* (in school) *class*
 —grade, darja
 clever, hoshyār
 climate, āb-o-hawa, *f.*
 climb, *v.*, (par) charhna
 clock, ghari, *f.*
 close, *v. tr.*, band k.
 cloth, kapra
 cloud, bādāl
 coal, koela
 coat (English), *coat*
 (any), kurta, kurti, *f.*

cold, *n.*, thand., *f.*; sardi, *f.*
 (disease), zukām
adj., thanda
 collect, *v.*, jama k. (113)
 colour, *n.*, rang
 come, āna
 command, *n.*, hukm
v., (ki) *command* k.
 commence, *v.*, shuru k. (131)
 common, *adj.*, ām
 commonly, ām taur par
 communications, āmad-o-raft ka
 silsila
 compare, *v.*, (ka) muqābla k.,
 (se) milāna (133)
 (in) comparison with, ki nisbat
 compartment (railway), dibba
 compass, *n.*, *compass*
 complaint, shikāyat, *f.*
 complete, *adj.*, pūra
 condition, hāl, hālat, *f.*
 conduct, *n.*, chāl chalan
 confirm, *v.*, pakka k.
 = approve, manzūr k.
 = verify, (ki) tasdiq k.
 confuse, *v. intr.*, ghabrāna
 consequence, natija
 consider, sochna
 consist, . . . is men hona
 continue, jāri rahna or h., *intr.*

continue, jāri rakhna, *tr.*
 cook, *v.*, pakāna
 .. *n.*, bāwarchi, lāngri,
 khānsāma
 copy, *n.*, naql, *f.*
v., (ki) naql k. (114)
 corn (Indian), makki, *f.*
 corner, *n.*, kona
 count, *v.*, ginna
 counter attack, *v.*, *counter attack*
 k., jawābi hamla k.
 country, mulk
 = ground, zamīn, *f.*
 court, *n.*, adālat, *f.*
 cover, *n.*, (military), ār, *f.*
 covering fire, *covering fire*
 crime, jurm
 crooked, terha
 crop, *n.*, fasl, *f.*
 cross, *v.*, (ke) pār jāna
 cross-roads, chaurāha, chaurāsta
 crowbar, sābal, sabbal
 cultivate, *v.*, (ki) kāsht k. (114)
 cultivated ground, khet
 cultivator, kāshtkār
 cup, piyāla
 curtain, *n.*, parda
 custom, dashtūr
 cut, *v. tr.*, kātna
 cutting, *n.*, katāl, *f.*

D

damage, *n.*, nuqsān
 to receive damage, *v.*,
 nuqsān uthāna
 to cause damage, *v.*, nuq-
 sān pahunchāna
 darkness, andhera
 daughter, beti, *f.*
 day
 = the hours of daylight, din
 = 24 hours, roz
 daily, *adj.*, rozāna
 .. *adv.*, roz roz
 dead ground, chhupi hūl zamīn
 dear, mahnga
 death, mant, *f.*
 deep, *adj.*, gahra
 defeat, *n.*, shikast, *f.*
 .. *v. tr.*, shikast dena
 .. *v. intr.*, shikast pāna or
 khāna (135)

defence, *n.*, *defence*, bachāo
 defend, *v.*, *defence* k., (ka)
 bachāo k.
 deficiency, kami, *f.*
 demolish, *v.*, urāna
 demoralize, *v. tr.*, hausla torna
 depart, rawāna h. (114)
 deploy, *v.*, *deploy* k.
 depth, gahrāi, *f.*
 descend, (par se) utarna
 descent, utrāl, *f.*
 desert, *n.*, registān
 desert, *v.*, bhāgna
 deserter, bhagora
 deserve, (ka) mustahiqq h.
 detail, *v.*, *detail* k.
 die, marna
 different, mukhtalif
 difficult, mushkil
 direction, taraf, *f.*

dirty, maila
 discuss, (par) baḥs k., (kisi se) bāt k.
 disembark, *v. intr.*, (jahāz par se) utarna.
 distribute, bāntna
 district, ilāqa
 divide, taqsim k.
 dog, *n.*, kutta

door, darwāza
 doubt, *n.*, shak
 draw, khenchna
 drawer, darāz
 drink, *v.*, pīna (116)
 drop, *v.*, girāna
 (to be) drunk, nāsbe men h.
 during, (ke) daurān men, men
 (at) dusk, andhera hone par

E

ease, *n.*, ārām
 east, *east*, mashriq (142)
 easy, āsān
 eat, *v.*, khāna
 echelon, *echelon*
 edge, kināra
 embankment, band
 embark, *v. intr.*, (jahāz par) charbna
 emplacement, *post*, *f.*
 empty, *adj.*, khāli
 enemy, dushman
 enfilade, *adj.*, *enfilade*
 enlist, *v. intr.*, bharti h.
 v. tr., „ k.
 entrain, (*rail*) par charbna
 equal, *adj.*, barābar
 especially, khās taur par

estimate, *n.*, andāza
 etc., wagaira
 evening, shām, *f.*
 examination, imtihan
 except, (ke) siwa
 exclusive, chhorkar
 exercise, *n.*
 (school), mashq, *f.*
 (physical), warzish, *f.*
 expect, *v.*
 = (probability), mālūm h. (112)
 = (fear), darna
 = (hope), umed k.
 expert, *n.*, ustād
 explain, *v. tr.*, samjhāna
 extend, *v.*, *extend* k.
 extent (limit), had, *f.*
 extract, *n.* (from book), maziūn

F

factory, kārkhāna
 fall, *v.*, girna, parna (31)
 false, jhūta
 = (counterfeit), naqli, jāli
 falsehood, jhūt
 family, kunba
 far, dūr
 fear, *n.*, dar
 v. intr., (se) darna
 fence, *n.*, jangla
 fever, bukhār
 (a) few, thora, chand
 few, kam
 field, *n.*, khet
 fight, *v.*, (se) larna (113)
 find, *v.*, pāna, milna (53, 134)
 „ out, *v. tr.*, mālūm k. (112)
 = seek, (ki, ko) talāsh k. (114)
 finish, *v. tr.*, khatam k. (132)

fire, *n.*, āg, *f.* (132)
 v., *fire* k., goli chalāna
 first, pabla
 „ of all, pahle pabal
 fir tree, chīr ka darakht
 flank, *n.*, *flank*, bāzu
 flat, *adj.*, maidāni, hamwār
 flower, *n.*, phūl
 fly, *n.*, makkhi, *f.*
 v. intr., urna
 food, khāna
 foolish, bewuqūf
 foot, *n.*, pāon
 „ of hill, pahāri ka dāman
 (on) foot, paidal
 for, *prep.*, (ke) lie, (ke) waste
 forbid, *v.*, (se) mana k.
 fordable, pāyāb
 fort, qila

forget, *intr.*, bhūlna
 formerly, *adv.*, pahlē
 forward, *adj.*, āgewāla
 adv., āge
 slope, *n.*, parli utrāi, *f.*
 free (of cost), muft
 friend, dost
 friendly, dostāna

friendship, dosti, *f.*
 frighten, darāna
 (in) front, (ke) sāmne
 fruit, phal, mewa
 frontage, *front*, *f.*
 furnish(=obtain), hāsil k. (134)
 furniture, sāmān

G

game (sport), khel
 (birds, animals), shikār
 garden, bāg
 (small), bagīcha
 gate, phātak
 general, *adj.*, ām
 generally, ām taur par
 get, milna, lāna (53, 133, 134)
 go, jāna (133)
 (away), chala jāna (133)
 good, achchha

goods, māl
 (the) government, sarkār, *f.*
 adj., sarkārī
 grass, ghās, *f.*
 grassy, ghāswāla (129)
 green, hara, sabz
 grow, *v. intr.*, ughna
 guide, *n.*, *guide*, rahbar
 v., rāh batāna
 gun (cannon), top, *f.*
 (shot), bandūq, *f.*

H

hair, bāl, *pl.*
 half, *adj.*, ādha
 happen, *v.*, hona (111)
 hard, *adj.*, sakht
 adv., zor se
 harm, *n.*, nuqsān
 haversack, jhola
 H. E., H. E.
 headquarters, *headquarter*
 hear, sunna
 heart, dil, jī
 heavy, bhāri
 hedgerow, jhār bandi, *f.*
 height, ūchāi, *f.*
 help, *n.*, madad, *f.*
 v., dena

here, yahān
 hide, *intr.*, chhupna
 tr., chhupāna
 high, ūcha
 hill, pahāri, *f.*
 hither, idhar
 home, ghar
 hope, umed, *f.*
 horse, ghora
 hospital, *hospital*
 hour, ghanta
 house, makān
 hunger, bhūk, *f.* (133)
 hungry, bhūka
 (to be) hurt, chot (*f.*) lagna (133)

I

ice, barf, *f.*
 idle, sust
 if, agar
 possible, agar ho sake
 ill, *adj.*, bimār
 illness, bimāri, *f.*
 imitate, (ki) naql k. (114)
 immediate, *adj.*, nazdīk wāla
 immediately, fauran

impossible, na mumkin
 improve, *v.*, taraqqi dena, pakka
 k.
 include, *v. tr.*, shāmil k.
 inclusive, shāmil karke
 increase, *v. intr.*, barhna
 inform, khabar dena
 information, khabar, *f.*
 injure, *v.*, nuqsān pahunchāna

injury, hurt, chot, *f.* (133)
 ink, *n.*, siāhi, *f.*
 inn, sarāo, *f.*
 inoculate, *tr.*, (ke) tika lagāna (133)
 inside, *prep.*, (ke) andar
 intention, irāda

intercommunication, milāp
 iron, *n.*, loha
 island, jazīra
 isolated, akela
 issue (an order), *v.*, dena

J

jackal, gīdar
 jail, jai/ khāna
 join, *v.*, jorna
 jointly, milkar

journey, *n.*, safar
 judge, *n.*, judge, munsiff
 jump, *v.*, kūdna
 justice, insāf

K

keep, *v.*, rakhna
 key, *n.*, chābi, *f.*
 kill, *v.*, mār dāl na
 kind, *n.*, qism, *f.*
 king, bādshāh
 knee, ghutna

knife, (table), chhuri, *f.*
 (pocket), chāqu
 knoll, tekri, *f.*
 know, *v.*, jāna, mālūm h. (112)
 knowingly, jān būjhkar

L

lake, tālāo
 (marshy), jhīl, *f.*
 lame, langra
 land, zamīn, *f.*
 landholder, zamīndār
 language, zabān, *f.*
 last, *adj.*, ākhiri, pichhla
 (to be) late, *late* h.
 latrine, pāekhāna (jāna)
 laugh, *v.*, hansna
 law, qānūn
 lazy, sust
 leader, leader
 leaf (of tree), patta
 (of book), waraq
 lean, *v. intr.*, jhukna
 learn, sikhna
 leave, *n.*
 = permission, ijāzat, *f.*
 = holiday, chhutti, *f.*
 = furlough, raza, *f.*
 leave, *v. tr.*, chhorna
 " *v. intr.*, chhūtna (116)
 left, *adj.*, bāyān
 = remaining, bāqi
 leg, tāng, *f.*
 leisure, fursat

lend (money), qarz par dena
 (things), mānge dena
 length, lambāi, *f.*
 leopard, chīta
 less, kam
 lesson, sabaq
 letter, chitthi, *f.*
 (of alphabet), harf
 level, barābar, hamwār
 lie, *n.*, jhūt
v., jhūt bolna
 (to lie down), letna
 life, zindagi, *f.*
 lift, *v. tr.*, uthāna
 like, *v.*, pasand h. or k.
prep. = resembling, (ke) muāfiq
prep. = in the manner of, (ki)
 tarah
 line, *n.*, line
n., (drawn), lakīr, *f.*
 listen, sunna
 little, *adj.*, kam, thora, chhota
adv., zara
 live, *v.*, rahna
 load, *v.*, (bojh) lādna
 locate, *v.*, (ka) pata lagāna
 lock, *n.*, tāla

long, lamba
look, *v.*, dekhna
lose, *v.*, khona or kho jāna, gum
h. or k. (135)

loss, nuqsān
loudly, zor se
low, nīcha
luck, qismat, *f.*

M

machine, kal, *f.*
magazine (of rifle), *magazine*
mad, pāgal
mail, *n.*, dāk, *f.*
main, *adj.*, bara
make, build, banāna
malingerer, kām chor
man, *n.*, ādmī
mango, ām
map, *n.*, naqsha
march, *v.*, *march* k.
mark, *n.*, nishān
marsh, daldal, *f.*
marshy, daldali
matter, affair, bāt, *f.*
mechanized, kaldār
medicine, dawa, *f.*
meet, *v.*, milna, (54)
mend, *v.*, (ki) marammat k.
message, *message*
metal, dhāt, *f.*
metalled (road), pakka
method, tariqa
mile, *mile*
milestone, *mile* ka patthar
military, fauji
milk, dūdh

mill, *n.*, chakki, *f.*
mine, *n.* (coal), kār, *f.*
(military), surang, *f.*
miss, *v.*
(target), khata k.
(person or train), na milna
money, rūpiā
month, mahīna
monthly, māhwār
moon, chānd
morale, hausla
morning, subah, *f.*
(early), subah sawere, fajr, *f.*
(105, 106)
mosque, masjid, *f.*
mosquito, machchhar
" net, machchhardāni, *f.*
most, mostly, aksar
mother, *n.*, māt, *f.*
" *adj.*, mādri
mountain, pahār
move, *v.*
—set out, rawāna h.
(forward), chalna (133)
movement (of troops), harakat, *f.*
mud, kīchar, mitti, *f.*
mule, khachchar

N

name, nām
named, nāmi
narrative, bayān
narrow, tang
naval, *adj.*, bahri
near, *prep.*, (ke) nazdīk
necessary, zarūrī
necessity, zarūrat, *f.*
new, naya
news, khabar, *f.*
never, kabhi nahīn
next, *adj.*, dūsra, agla
night, rāt, *f.* (105)

noon, do pahar, *f.*
normal, māmūlī
north, *north*, shimāl
northern, *north-wāla*, shimālī
note, *n.* (currency), *note*
— *v.*, *note* k., (par) gaur k.
nought (figure), sifar
now, ab, abhi (138)
nowadays, āj kal
number, *number*, nafri, *f.*,
tādad, *f.*
(figure), hindsa

O

oath, *n.*, qasam, *f.*, (khāna)
 obey, *v.*, hukm māna
 objective, *objective*
 oblique, tircbha
 oblong, *n.* or *adj.*, chauras
 observe, *v.*, (ki) dekhbhāl k.
 (by) observation, dekhbhāl karke
 obstruction, rukāwat, *f.*
 obtain, milna, hāsil k. (53, 134)
 occasion, mauqa
 occupy a position, *v.*, *position* lena
 take possession of, (par)
 qabza k.
 occur, hona (111)
 office, daftar
 often, aksar
 oil, *n.*, tel

old (in years), buddha
 (in use), purāna
 —woman, burhiya, *f.*
 only, sirf
 O.P., O.P.
 open, *v. intr.*, khulna
 v. tr., kholna
 open fire, *fire* kholna
 opposite, *prep.*, (ke) sāmine
 order, *n.*, hukm
 in order to, (ke) lie, (ke) wāste
 outside, *prep.*, (ke) bāhar
 over, (ke) ūpar
 overtake, a lena, ja lena
 owing to, (ke) sabab se, (ki)
 wajah se

P

pace, *n.*, qadam
 pack, *v.*, band k.
 page, safha
 pain, *n.*, dard
 palm tree, khajūr ka darakht
 paper, *n.*, kāgaz
 parade, *parade*, *f.*
 parents, mān bāp
 part, *n.*, hissa
 partridge, titar
 party (of men), toli, *f.*
 (sect, etc.), firqa
 pass, *n.*, darra
 v. intr., guzar na
 v. (an exam.), pass h.
 password, *password*
 path, pagdandi, *f.*
 patient, *n.*, mariz
 patrol, *n.*, *patrol*, *f.*
 pay, *n.*, talab, *f.*, tankhwāh, *f.*
 v., ada k.
 peace, sulah, *f.*
 peak, choṭi, *f.*
 pen, qalam
 pencil, *pencil*, *f.*
 penetrate, *v.*, ghusna
 people, log (*pl.*)
 perhaps, shāyad
 permit, *v.*, ijāzat dena (131)
 person, shakhs
 phase (of attack), hissa

pickaxe, gainti, *f.*
 picture, taswīr
 pine tree, deodār
 place, *n.*, jagah, *f.*
 plague, *plague*, *!āūn*
 plain, *n.*, maidān
 plan, *n.* (map), naqsha
 n. (scheme), tajwīz, *f.*
 plate, rakābi, *f.*
 play (games), *v.*, khelna
 pocket, *n.*, jeb, *f.*
 poor, *adj.*, garib
 poplar tree, chinār ka darakht
 (to take) possession (of), (par)
 qabza k.
 population, ābādi, *f.*
 position, *position*, *f.*
 (to hold a), *position* men h.
 possible, mumkin
 post office, dāk khāna
 practice, *n.*, mashq *f.*
 precipice, dhāl, *f.*
 prepare, *v.*, taiyār k.
 presence, hāzri, *f.*
 present, *adj.*, hāzir, maujūd (39)
 price, qīmat, *f.*, dām
 prisoner, qaidi
 proceeds, wusūli, *f.*
 reduce, *n.*, paidawār
 promotion, taraqqi, *f.*
 property, māl

protection, *hifāzat*, *f.*
punishment, *saza*, *f.*
pupil, scholar, *shāgird*

pursue, *v.*, (ka) *pīchha k.*
put (on), *rakhna* (133)
(in), *dālna*

Q

quarry, *pattharon ki kān*, *f.*
question, (*n.*), *sawāl*
question, *v.*, (se) *sawāl k.*
quick, *adj.*, *tez*

quickly, *tezi se*
quietly, *chup chāp*
quite, *bilkul*

R

raid, *v.*, *chhāpa mārna*
rain, *n.*, *bārish*, *f.*
(the rains), *barsāt*, *f.*
v., *bārish h.* (52)
rain proof, *barsāti*, *f.*
range (of hills), *silsila*
rank, *n.*, *darja*
R.A.P., *R.A.P.*
ration, *ration*
read, *parhna*
ready, *taiyār*
rear, *adj.*, *pīchhewāla*
rearguard, *rearguard*
reason, *n.*, *sabab*
(on) receipt of, *milne par*
reconnoitre, (ki) *reconnaissance k.*
red, *lāl*
reference point, *reference point*
mashbūr nishān
(with) reference to, (ke) *lihāz se*,
bahawāla
regiment (inf.), *paltan*, *f.*
(cav.), *risāla*
regulation, *qāida*
relief, *badli*, *f.*
relieve, *v.*, (ki) *badli k.*
remain, *rahna*
remainder, *bāqi*, *f.*
remarkable, *ajīb*
rendezvous, *rendezvous*
rent, hire, fare, *kirāya*
repair, *v.*, (ki) *marammat k.*
repeat, *dohrāna*

report, *v.*, (ki) *report k.*,
khabar dena
resemble, *v.*, (se) *milna* (55)
reserve, *n.*, *reserve*
retire, *retire k.*, *pīchhe hatna*
return, *wāpas āna*
rice (paddy), *dhān*
(cooked), *bhāt*
(husked), *chāwal*
rich, *amīr*
rick, *n.*, *bari ganji*, *f.*
ridge (of hills), *ridge*, *lambi*
pahāri
right, *adj.*, *dahna*
n., *haq*
riot, *n.*, *fasād*
rioter, *fasādī*
ripe, *pakka*
rise, *v.*, *uthna*
river, *darya*
(dry) river bed, *nāla*
road, *sarak*, *f.*
rock, *n.*, *chatān*, *f.*
roof, *chhat*, *f.*
room, *kamra*
rose, *n.*, *gulāb*
round (of ammunition), *round*
route, *rāsta*
rule, regulation, *qāida*
run, *v.*, *daurna*
runner, *runner*
rust, *n.*, *zang*

S

S.A.A., *S.A.A.*
saddle (of horse), *zīn*, *f.*
(between hills), *gardan*, *f.*
safe, *adj.*, *salāmat*

safely, *salāmatī se*
sale, *bikri*, *f.*
sand, *ret*, *f.*
sandy, *retla*

satisfactory, tasallī bakhsh
 save, *v. tr.*, bachāna
 say, kahna, bolna (125)
 scale (of map), paimāna
 sea, samundar
 search (for), *v.* (ki, ko) talāsh k.
 (114)
 see, dekhna
 seed, bīj
 seem, *v.*, mālūm h. (112)
 sell, *v. tr.*, bechna
 send, bhejna
 „ out, rawāna k.
 sentence (grammar), fiqra
 „ (judicial), hukm
 serious, bhāri
 servant, naukār
 service, naukari, *f.*
 set out, rawāna h.
 several, chand, kai (137)
 sew, sīna
 shake, *v. tr.*, hilāna
 shape, shakl, *f.*
 shave, *v.*, hajāmat banāna
 sheet (bedding), chādar, *f.*
 shell, goṣa
 ship, *n.*, jahāz
 shoe, jūta, jūti, *f.*
 shoot, *v.*, *fire k.*, goll chālāna
 (to go) shooting, shikār khelna
 shop, *n.*, dūkān, *f.*
 shortage, kami, *f.*
 shoulder, kandha
 shovel, *n.*, belcha
 shut, *v.*, band k.
 side, taraf, *f.*
 „ = edge, kināra
 signal, *n.*, ishāra
 sign post, sign post
 silver, chāndī, *f.* (109)
 single, *adj.*, akela
 sink, *v. intr.*, dūbna
 sister, bahan, *f.*
 sit, baithna
 situation, hāl
 sky, āsmān
 „ (line), āsmāni line
 sleep, *v.*, sona
 slope, *n.* (of hill), dhalān, *f.*
 slowly, ahista ahista
 small, chhota
 smoke, *n.*, dhūān

smoke, *v.*, pīna
 snow, barf, *f.*
 soap, sābūn (lagāna)
 soil, *n.*, mitti, *f.*
 soldier, sipāhī, sawār (cavalry),
 jawān
 sometimes, kabhi kabhi
 son, beta
 soon, jald
 sorrow, *n.*, afsos
 sort, *n.* = kind, qism, *f.*
 south, south, janūb
 southern, south-wāla, janūbi
 sow, bona
 spade, belcha
 speak, kahna, bolna, (125)
 sprain, *n.*, moch, *f.* (with 'āna')
 (70)
 spur (riding), kānta
 „ (of hill), pahār ki shākh
 square, *n.* or *adj.*, murabba
 stand, *v.*, khara h.
 starting line, starting line
 statement, bayān
 station (railway), station
 „ = Cantt., chhāoni, *f.*
 (to be) stationed, muqīm h.
 stay, *v.*, thairna, rahna
 steal, churāna
 step, *n.*, qadam
 „ (in) step, qadam milākar
 stone, *n.*, patthar
 stony, patthreli
 stook, fasl ki dheri, *f.*
 stop, *v. tr.*, rokna
 straight, sīdha
 „ ahead, sīdha sāmnē
 stream, *n.*, nadi, *f.*
 strength
 „ (numerical), nafri, *f.*
 „ (physical), mazbūti, *f.*, tāqat, *f.*
 „ (force), zor
 strong, *adj.*, mazbūt
 stretcher, stretcher, doli
 stretcher bearer, stretcher bearer,
 doli bearer
 stripe (badge of rank etc.), billa
 stud, button
 succeed, kāmyāb h.
 success, kāmyābī, *f.*
 successful, kāmyāb
 sudden, achānak

sufficient, kāfi
sun, suraj
sunken (road), dhausi hūi sarak, *f.*
support, *n.*, *support*, madad, *f.*
support, *v.*, *support* k., madad dena

sweat, *n.*, pasina
swim, tairna
synchronize (watches), ghariān milāna

T

table, mez, *f.*
take, lena
(away), lejāna, *intr.*
(of time), lagna (132)
talk, *v.*, bāt k.
tall, lamba
tank (of water), tālāb
(military), *tank*
(of car), diggi, *f.*
tape, fita
target, *target*, *f.*, nishān
tear, *v. tr.*, phārna
telegram, tār
telegraph pole, tār ka khamba
tell, kahna, bolna (125)
—point out, batāna
telephone, *telephone*
temple (Hindu), mandir
(Sikh), gurdwāra
thick (dense), ghana
(fat), mota
thief, chor
thin, patla
thing (concrete), chiz, *f.*
(abstract), bāt, *f.*
think, khayāl k.
thirst, *n.*, pyās, *f.* (133)
thirsty, pyāsa
thorn, kānta
thought, *n.*, khayāl
throw, phenkna
(to be) tired, thakna
time, *time*, waqt
—leisure, fursat, *f.*
on time, waqt par
to take time, der lagna (132)
tobacco, tambāku

together, sab milkar
tomorrow, kal
tools, auzār, *pl.*
top (of hill), choti, *f.*
(to get in) touch with, se milāp rakhna
towards, ki taraf
towel, tauliya
tower (small), burjl, *f.*
(big) burj
town, shahr
trace, *v. tr.*, (ka) pata lagāna (133)
track, *n.*, kachcha rāsta
train (railway), *rail*
transfer, *v.*, (ki) badli k., (ki) tabdili k.
translate, *v.*, (ka) tarjuma k.
transport, *n.*, *transport*, bārbar-dāri, *f.*
travel, *v.*, safar k.
traveller, musāfir
treat, *v.*, (se) sulūk k.
tree, darakht
trench, *n.*, morcha
trial—attempt, koshish, *f.*
triangle, *n.*, tikon
triangular, tikona
trigger, *trigger*
troops, fauj, *f.*
truck (hand), hāthgāri, *f.*
true, sach
truth—reality, haqīqat; *f.*
—veracity, sachāi, *f.*
turn, *v. tr.*, ghumāna
try, *v.*, (ki) koshish k.

U

umbrella, chhatrl, *f.*
uncle, chacha
under, *prep.*, (ke) niche
the command of, (ke) zer hukm, ke mātāht

under, *prep.*, (ke) niche
—in accordance with, (ke) mutābiq
understand, *v.*, samajhna
undulating, lahrdār, ūncha nīcha

unload, *v. tr.*, utārna
 unmetalled (road), kachchi
 sarak, *f.*
 unripe, kachcha
 until, *prep.*, tak (120)
conj., jab tak (119)
 unusual, gair māmūli

urgent, zarūrī
 urinal, tatti, *f.*
 urinate, peshāb k.
 use, *n.*, istimāl
 usual, māmūli, ām
 usually, ām taur par

V

vacant (empty), khālī
 vaccinate, *v. tr.* (ke) tika lagāna
 (133)
 valley, wādī, *f.*
 value, *n.*, qīmat, *f.*, qadar, *f.*
 vegetable, sabzi, *f.*
 verify, *v.*, (ki) tasdiq k.

via, se hokar, se hote hūe
 victory, fatah, *f.*
 village, gāon
 villager, gāonwāla, dehātī
 voice, *n.*, āwāz, *f.*
 voyage, *n.*, samundar ka safar

W

wage, *n.*, talab, *f.*
 wagon, gāri, *f.*
 wait, thairna
 wake, *v. tr.*, jagāna
 walk, *v. intr.*, chalna
 wall, dīwār, *f.*
 war, *n.*, larāl, *f.*, jang, *f.*
 wash, *v. tr.*, dhona
 washerman, dhobi
 watch, *n.*, ghari, *f.*
v., (ki) nigābbānī k.
 water, pāni
 way (road), rāsta
 (manner), tarah, *f.*
 weak, kamzor
 weapon, hathiyār
 weather (climate), āb-o-hawa, *f.*
 (season), mausim
 week, hafta
 well, *n.*, kūān
adv., achchha
 west, *west*, magrib
 western, *west*-wāla, magribī
 wheat, gehūn
 wheel, *n.*, pahiya
 whether, *conj.*, kīh (136)
 white, safed
 whole, *adj.*, tamām
 wide, chaura
 width, chaurāī, *f.*

win, *v. intr.*, jītna (113)
 wind, *n.*, hawa, *f.*
 winding (road), mordār
 window, khirki, *f.*
 wire, tār
 barbed, kāntedār tār
 wire cutters, tār kātne wāli,
 qainchi
 wireless, *wireless*
 wish, *v.*, chāhna
 withdraw, *v.*, *withdraw* k.
 wither, *v. intr.*, murjhāna
 withered, sūkha hūa
 within, ke andar
 without, ke bagair
 witness, *n.*, gawāh
 -evidence, gawāhi, *f.*
 woman, aurat, *f.*
 wonderful, ajib
 wood (timber), lakri, *f.*
 (forest), jangal
 word, lafz
 work, *n.*, kām
 work, *v.*, kām k.
 world, dunya, *f.*
 worry, *v.*, dīq k.
 wound, *n.*, zakhm
 wounded, zakhmī
 write, likhna

Y

yard, n., gaz
year, baras, sāl
yearly, sālāna
yellow, pīla

yesterday, kal
young, jawān
(very) young, kam umr

Z

zero, (0), sifar
(military), zero

URDU—ENGLISH

A

ab, now (136)
 ābādī, *f.*, population
 āb-o-hawa, *f.*, climate
 ābpāshi, *f.*, irrigation
 achānak, *adj.*, sudden
 achchha, *adj.*, good ; *adv.*, well
 ada k., to pay, settle
 adālat, *f.*, court of justice
 ādha, *adj.*, half
 ādmi, man
 afwāb, *f.*, rumour
 āg, *f.*, fire
 (men) āg lagna, to catch fire
 (132)
 agar, if
 āge, *adv.*, ahead, in front, before
 „ barhna, to advance
 āgewāla, *adj.*, forward
 āgla, *adj.*, next
 ahdnāma, treaty, agreement
 ahista, *adv.*, slowly
 ainak, spectacles
 āinda, *adj.*, coming, future
 āj, today
 āj kal, nowadays
 ājib, *adj.*, wonderful
 akela, *adj.*, alone, single, lone
 akhbār, newspaper
 ākhir, *n.*, end, finish
 ākhiri, *adj.*, final
 aksar, *adv.*, mostly
 (ke) alāwa, besides

ā lena, to overtake
 ālu, potato
 ām, *n.*, mango
 ām, *adj.*, common
 ām taur par, commonly
 amir, *adj.*, rich
 āna, to come
 (ke) andar, within, in, inside
 andāza, *n.*, an estimate
 andāzan, approximately
 andhera, dusk, darkness
 angethi, *f.*, fire place
 ānkh, *f.*, eye
 (ke) āpas men, amongst
 aql, *f.*, intelligence
 ār, *f.*, cover
 ār lena, to take cover
 ārām, ease, comfort, rest
 āsān, *adj.*, easy
 āsāni, *f.*, ease
 asar, *n.*, effect
 asbāb, goods, baggage
 āsmān, sky
 āsmāni, *line*, sky line
 (ke) ās pās, around, in the vicinity of
 aur, *conj.*, and ; *adj.*, another, one more, more
 aurat, *f.*, woman
 auzār, *pl.*, tools
 āwāz, *f.*, noise, sound

B

(ki) hābat, concerning
 bachāo, defence
 bachcha, child
 bachna, *intr.*, to be saved
 bādai, cloud
 badalna, to change
 badan, body
 badli, *f.*, transfer
 (ke) bagair ; *post.*, without

bāg, garden
 bagicha, small garden, orchard
 bahan, *f.*, sister
 (ke) bāhar, outside
 bahut, much, many (137)
 baithna, to sit
 bajāna, *tr.*, to play (music, etc.)
 bajna, *intr.*, to be played
 bājra, Indian corn (millet)

bakhshish, *f.*, tip, gratuity
 balkih, instead, but (136)
 bālti, bucket
 banāna, *tr.*, to make, build
 band, embankment
 „ *k.*, to close
 „ *h.*, to be closed
 bāndhna, to bind, tie up
 bandobast, arrangement, admini-
 stration
 bandūq, *f.*, shot gun
 bangla, bungalow
 banjar, barren (ground)
 banna, *intr.*, to be made
 bāntna, distribute, divide
 bāqi, *adj.*, remaining
 bara, big
 barābar, *adj.*, equal, parallel
 baras, year
 barbād *k.*, to destroy
 bārbardāri, *n.f.*, transport
 (ke) bāre men, concerning
 barhna, *intr.*, to advance, increase
 bārish, *f.*, rain
 „ *h.* or parna, *intr.*, to
 rain
 barsāt, *f.*, the rains
 barsāti, *f.*, rain proof
 bāri, *f.*, turn
 bāshinda, inhabitant
 bāt, *f.*, matter, thing, conversation
 (se) bāt *k.*, to converse
 batāna, to tell, inform, point out
 battakh, duck
 (ke) bāwajūd, in spite of
 bāyān, *adj.*, left
 bayān, *n.*, narrative
 „ *k.*, to relate
 bāz, some (137)
 bāzu, arm, flank
 bechna, to sell
 befikri se, carelessly

belcha, *n.*, shovel
 beta, son
 beti, *f.*, daughter
 bewuqūf, foolish
 bhāgna, to flee
 bhāi, brother
 bhāo, price, rate
 bhar, full, complete
 (par) bharosa *k.*, to rely on
 bharti, *f.*, enlistment
 bhi, also
 bhigna, to be soaked
 bhūk, *f.*, hunger (133)
 bhūka, hungry
 bhūlna, *intr.*, to forget (113)
 bhūra, brown
 bhūsa, straw
 (ke) bich men, between, among
 bigarna, to be spoiled
 bigha = $\frac{1}{4}$ of an acre
 bibishti, water carrier
 bihtar, *adj.*, better
 bij, *n.*, seed
 bikna, *intr.*, to be sold
 bikri, *f.*, sale
 bilkul, completely
 billa, *n.*, stripe
 bimār, *adj.*, ill
 bimāri, *f.*, illness
 bistar, bedding
 bojh, weight
 bolna, *intr.*, to speak, tell (125)
 bona, to sow
 bori, *f.*, sack
 bu, *f.*, smell, odour
 buddha, old (in years)
 bulāna, to call
 bula bhejna, to send for (persons)
 burja, *n.*, tower
 burji, *f.*, small tower
 burhiya, *f.*, an old woman

C

chābi, *f.*, key
 chacha, uncle
 chāe, *f.*, tea
 chāha, *n.*, snipe
 chāhna, to wish
 chāl chalan, character
 chalna, to move, go away (133)
 chana, gram

chand, a few
 chapta, level, flat
 chāra, fodder
 charhāi, *f.*, ascent
 charhna, to climb
 chashma, spectacles, spring
 (water)
 chaura, broad, wide

chaurāha, cross-roads
 chaurāi, *f.*, breadth
 chauras, oblong
 chaurāsta, cross-roads
 chāwal, rice
 chhāna, to be overspread, covered
 chhāoni, cantonment
 chhāpā mārna, to raid
 chhat, *f.*, roof
 chhorna, to leave, abstain from
 (116)
 chhorkar, exclusive
 chhota, small
 chhupāo, *n.*, ambush
 chhupāna, *tr.*, to conceal
 chhupna, *intr.*, to be concealed
 chhuri, *f.*, knife
 chhūtna, *intr.*, to get free, to be
 set in motion (train) (116)

chhutti, *n. f.*, leave
 chihra, face, countenance
 chinār ka darakht, poplar tree
 chir ka darakht, fir tree
 chita, panther
 chitthi, *f.*, letter
 chiz, *f.*, thing (concrete)
 chor, thief
 chori k., to steal
 „ h., to be stolen
 chot, *f.*, injury (133)
 choli, *f.*, crest, top of hill
 chūlha, cooking place, oven
 chūna, quicklime
 chūnkili, because (137)
 chunna, to pick, choose
 chup chāp, silently
 churāna, to steal
 copy, *f.*, copybook, exercise book

D

dabāna, to press down
 dabna, to be pressed down
 dafa, *f.*, occasion
 daftar, office
 dāg, stain, mark, scar
 dahna, *adj.*, right
 dāka mārna, to commit a dacoity
 dākhil h., to enter
 dāk khāna, post office
 dāku, dacoit
 daldal, *f.*, marsh
 daldali, marshy
 dālna, to pour, put in (133)
 dam, breath
 dāman, foot (of hill)
 dāna, wise
 dar, *n.*, fear
 darakht, tree
 dard, *n.*, pain, ache
 (ke) darmiān, between, among (of
 time and place)
 (se) darna, *intr.*, to fear
 darwāza, door
 darya, river
 darzi, tailor
 dastūr, custom
 daulat, *f.*, wealth
 daulatmand, wealthy
 daura, *n.*, tour
 (ke) daurān men, during

daurna, to run
 dawa, *f.*, medicine
 dehāti, villager
 dekhbāl, *f.*, observation
 (ki) „ k., to observe
 dekhna, to see
 dena, to give (51)
 der, *f.*, delay, period of time
 dhān, rice, paddy
 dhansi hūi sarak, *f.*, sunken road
 dhanana *intr.*, to sink (in mud)
 dheri, *f.*, a heap, cluster
 dhobi, washerman
 dhūān, smoke
 dhūp, *f.*, sunshine
 dibba, box, compartment (of
 train). Diminutive, dibiya *f.*
 diggi, *f.*, tank (of car)
 dikhāna, to show
 dikhāi dena, *intr.*, to appear, be
 seen (135)
 dil, heart, mind
 din, day (105)
 diq k., *tr.*, to worry
 diwār, *f.*, wall
 dobāra, again, a second time
 dohrāna, to repeat
 dohrāi, *f.*, repetition, revision
 donon, both
 dost, friend

dostāna, *adj.*, friendly
dosti, *f.*, friendship
dubona, *tr.*, to drown, submerge
dūbna, *intr.*, to be drowned, sunk
dūdh, milk

dukān, *f.*, shop
dukāndār, shopkeeper
dūr, distant, far
dūri, *f.*, distance
dushman, enemy

E

eri, *f.*, heel

F

fāida, advantage
faisla, decision
fajr, *f.*, early morning (105)
fāltu, extra, spare
farq, difference
farsh, floor
fasād, *n.*, riot
fasādi, rioter
faal, *f.*, crop
fāsla, distance

fatah, *f.*, victory
fauj, *f.*, army, troops
fauji, *adj.*, military
fauran, immediately
fi, *adj.*, each, per
fiqra, sentence (in grammar)
firqa, sect, party
fita, tape, ribbon
fursat, *f.*, leisure

G

gahra, deep
gahrāi, *f.*, depth
gainti, *f.*, pickaxe
gair, *reverses the meaning of following word*
ganji, *f.*, heap
ganna, sugar-cane
gāon, village
garda, *n.*, dust
gardan, *f.*, saddle (between hills)
gāri, *f.*, cart, truck
garib, *adj.*, poor
garibi, *f.*, poverty
garm, warm
garmi, *f.*, heat
gawāh, *n.*, witness
gawāhi, *f.*, evidence
gehūn, wheat
ghana, thick, bushy-topped
ghanta, hour
ghar, home, house
ghari, *f.*, watch
ghariān milāna, to synchronize watches

ghās, *f.*, grass
ghāwāla, grassy
ghora, horse
ghori, *f.*, mare
gherna, to surround
ghūma, *intr.*, to turn
giriṭār h., to be arrested (1/3)
girja, church
girma, *intr.*, to fall
gol, *adj.*, round
gola, ball (large)
golabāri, *f.*, bombardment
goli, *f.*, ball (small)
gulāb, *n.*, rose
gum h., to be lost (113)
" k., to lose
gurdwāra, temple (Sikh)
gusl, *n.*, bath
gussa, anger
guzāra k., to get along with difficulty
guzārna, *tr.*, to spend; pass (time or place)
guzarna, *intr.*, to be spent (time)

H

had, *f.*, boundary, limit
 hadisa, accident
 hafta, week
 hairān, astonished
 haiza, cholera
 hajāmat ka pāni, shaving water
 hāl, condition, state
 hālat, *f.*, condition, state
 hamesha, always
 (par) hamla k., to attack
 (ke) hamrāh, along with
 hamwār, flat, level
 hanana, to laugh
 har, each
 hara, green
 harf, letter of alphabet
 harakat, *f.*, movement (of troops)
 hārna, *intr.*, to lose, be defeated
 hāsīl k., to get, obtain
 hāth, hand
 hāthgāri, *f.*, hand-truck

hāthī, elephant
 hathyār, weapon
 (pichhe) hatna, *intr.*, to retire
 hausa, morale
 „ barhāna, to increase morale
 „ tora, to demoralize
 hawa, *f.*, air
 hawāi, *adj.*, of the air
 hawāi jahāz, aeroplane
 hāzir, present
 hāzri, *f.*, presence
 hissa, part, phase (of attack)
 (sa) ho lena, *intr.*, to go along with
 hona, to be, to become, to happen
 (15, 45, 110)
 hoshiyār, wise, clever
 hūa, ago
 hukm, *n.*, order
 hukm dena, to order

I

ijāzat, *f.*, permission (131)
 ikh, sugar-cane
 ikattha k., to collect, gather
 ilāqa, area, district
 (par) ilzām lagāna, to accuse
 imārat, *f.*, building (big)
 imtihān, examination
 inām, reward
 int, *f.*, brick

irāda, intention
 ishāra, sign, signal
 ishāra dena, to signal
 islie, therefore
 istimāl, *n.*, use
 ittifāqan, by chance
 ittihādi, *n.*, ally
 itna, so much

J

jab, whenever (119)
 jab tak, *conj.*, until (120)
 jagah, *f.*, place
 jāgna, *intr.*, to waken
 jahāz, ship (big)
 jald, *adj.* and *adv.*, soon
 jaldi, *f.*, quickness
 jalna, *intr.*, to burn
 ja lena, *intr.*, to overtake
 jama k., to collect
 „ h., to be collected
 jāna, to go
 jān būjhkar, knowingly

jangal, wood, forest
 jangla, *n.*, fence
 jāna, to know
 jāo, barley
 jāri rahna, *intr.*, to continue
 „ rakha, *tr.*, to continue
 jawāb, *n.*, answer
 (ka) jawāb dena, to answer
 jawān, young man, soldier
 jawār, millet
 jeb, *f.*, pocket
 jhārbandi, *f.*, hedgerow
 jhāri, *f.*, bush

jhola, haversack
(darakhton ka) jhund, copse
jhūt, a lie
jhūta, false
jī, sir

jī, life, soul
jītna, *intr.*, to win (113)
jūtī, *f.* } shoe
jūta }

K

kab, when
kabhi, ever
kachecha, unripe, unmetalled, crude
kāfi, sufficient
kahna, *tr.*, to say, tell, speak (125)
kal, tomorrow, yesterday
kal, *f.*, machine
kāla, *adj.*, black
kāla pāni, transportation
kaldār, *adj.*, mechanized
kāṁ, *n.*, work
„ āna, to be of use, to be killed in battle
kāṁ k., to work
„ lena, to get work out of
„ men lāna, *intr.* to use
kam, *adj.*, little
kam se kam, at least
kamāna, to earn
kambal, blanket
kāṁ chor, malingerer
kami, *f.*, deficiency
kamra, room
kāmyāb, *adj.*, successful
kāmyābi, *n.*, *f.*, success
kamzor, *adj.*, weak
kān, *f.*, quarry
kānta, thorn, spur, barb
kāntedār tār, barbed wire
kapās, cotton
kapra, cloth
kārkhāna, factory
karna, to do, make
kartūs, cartridge
kāsh, *f.*, cultivation
(ki) kāsh k., to cultivate
kāshkār, a cultivator
kasrat se, in large numbers or quantities
kāṭ, *f.*, a cut (from pay)
katāi, *f.*, cutting (road or railway)
kāṭna, to cut, reap

khabar, *f.*, news, information
khabardāri se, carefully
khachchar, mule
khajūr ka darakht, palm tree
khālī, *adj.*, empty
khamba, pole
khāna, *n.*, food
khāna, *v.*, to eat
khāndān, family
khānsāma, *n.*, cook
khara h., to stand
„ k., to bring to a standstill
kharāb, bad
kharch, expenditure
kharidna, to buy
khās taur par, specially
khat, letter
khatam k., to finish (132)
khayāl, thought, idea
khel, game
khelna, *intr.*, to play (113)
khenchna, to draw
khet, field, cultivated ground
khirki, *f.*, window
khodna, to dig
kholna, to open
khūbeśrat, *adj.*, beautiful
khush, glad, happy
kināra, edge, border, side
kirāya, rent, fare, hire
kishti, *f.*, small boat
kitāb, *f.*, book
kiān, why
kiānkih, because (137)
koala, coal
kona, angle, corner
koshish, *f.*, attempt
(ki) „ k., *tr.*, to try (114)
kūān, *n.*, well
kuchaila, dirty, ill-clothed
kul, *adj.*, full, complete
kursī, *f.*, chair

L

(par) **lāḍna**, *tr.*, to load
lagāna, to attach, etc.
lagna, to begin, be in contact
 with, take (of time) (51, 132)
 (ke) **lāiq**, worthy of, fit, able
lakri, *f.*, wood, timber
lāl, red
lamba, long, tall
lāna, *intr.*, to bring, get (113)
lāngri, *n.*, cook
lapetna, to wrap
larāka, *adj.*, fighting

larāi, *f.*, battle
 (se) **larna**, to fight
late, late
 " **h., to be late
lāthi, *n.*, stick
lejāna, *intr.*, to take away
lekin, but (136)
lena, to take
 (ke) **lie**, for, in order to
likhna, to write
log, *n. pl.*, people
loha, *n.* iron**

M

machchhardāni, *f.*, mosquito net
madad, *f.*, help
 (ki) **madad k.**, to help
 (ke) **madad dena**, to help
mādrī, *adj.*, indigenous, mother
 (tongue)
magar, but (136)
mahnga, *adj.*, dear (not cheap)
mahina, month
mābwār, *adv.*, monthly
mābwāri, *adj.*, monthly
maidān, *n.*, plain
maidāni, flat
maila, dirty
makān, house
makki, *f.*, maize
māl, goods, property
mālūm h., to be known; appear
 (112)
 " **k.**, to make known, find
 out (112)
māmūlī, *adj.*, normal, usual
man, = maund (a weight)
mandir, temple (Hindu)
manzil, *f.*, storey
manzūr k., to approve
maqad, object, reason
 (ki) **marammat k.**, to repair
mārdāna, to kill
mariz, *n.*, a patient
marna, *intr.*, to die
mārna, *tr.*, to strike, kill
masāla, spice
masalan, for example
mashq, *f.*, practice, exercise
 (school)

masjid, *f.*, mosque
matlab, meaning
mazbūt, strong
maujūd, present, in hand
maujūda, *adj.*, present
mauqa, occasion
maut, *f.*, death
mewa, fruit
mez, *f.*, table
mihnat, *f.*, industry, hard work
mihtar, sweeper
milāp, intercommunication
 (se) **„ rakhna**, to get into com-
 munication with
milna, to get, find, meet, resemble
 (53, 133)
misāl, *f.*, example
mitti, *f.*, earth, clay, soil
mizān, *n. f.*, total
moch, *f.*, sprain (70)
mor, *n.*, bend (in road)
morcha, *n.*, trench
mordār, *adj.*, winding (road)
mota, fat, thick
 (ke) **muāfiq**, like, resembling
muft, free, without cost
mukhtalif, different
 (ka) **mulāhaza k.**, to inspect
mulk, country
mumkin, possible
munāṣib, proper, appropriate
 (par) **munhasir h.**, to be depend-
 ent on
muqarrar h., to be appointed
muqim h., to be stationed
murabba, *n. & adj.*, square

murde aur zakkmi, casualties
 musāfir, traveller
 mushkil, *f.*, a difficulty

mushkil, *adj.*, difficult
 (ke) mutābiq, in accordance with

N

nadi, *f.*, stream
 nafri, *f.*, strength (numerical)
 nahr, *f.*, canal
 nāi, barber
 nāla, dryriver bed
 nāli, *f.*, water channel, barrel of rifle
 nām, name
 nāmi, named, by name
 nanga, naked, bare
 nāp, *f.*, measurement
 nāpna, to measure
 naqd, cash, cash payment
 naql, *f.*, a copy
 (ki) naql k., to copy
 naqli, *adj.*, copied, counterfeit
 naqsha, *n.*, map
 nashe men h., to be drunk

nazar, *f.*, view, sight
 „ āna, to come into view, appear
 (ke) nazdik, near
 naukār, servant
 naukari, *f.*, service
 nigāh, *f.*, eyesight
 nīcha, *adj.*, low
 (ke) nīche, below, underneath
 nikalna, to come out
 nikālna, to take out
 nikamma, useless
 (ki) nisbat, in comparison with
 nishān, sign, mark, target
 nishāna, marksmanship, aim
 nuqsān, loss, damage
 „ pahunchāna, to cause loss, etc.
 „ uthāna, to suffer loss, etc.

O

ola, *n.*, hail

I

P

pāgal, *adj.*, mad
 pagdandi, *f.*, path
 pahār, mountain
 pahāri, *f.*, hill
 pahāri, *adj.*, hilly
 pahchān, *f.*, recognition, identification
 pahchāna, to recognize
 pahiya, wheel (*n.*)
 pahla, *adj.*, first
 (se) pahle, before (of time)
 pahle pahāl, at first
 (par or men) pahunchna, to arrive
 pahna, *v.*, to put on clothes
 paida h., to be born
 paidal, on foot
 paidāwār, *f.*, produce
 pakāna, to cook
 paka pakāya, *adj.*, ready cooked, canned (food)
 pakarna, to seize, capture

pakhāna jāna, to answer a call of nature
 pakka, ripe, metalled (road)
 pakna, *intr.*, to be ripened, cooked
 paltan, *f.*, infantry regiment
 pāna, to find (*tr.*), to be allowed (*intr.*) (51)
 pāni, water
 pāon, foot
 parda, curtain
 parhna, to read
 parinda, bird
 (ke) pār jāna, *intr.*, to cross
 parli taraf, on the far side
 parna, to fall (45)
 paros ka, neighbouring
 parwāh, *f.*, care
 (ke) pās, near, adjoining
 pasand h., to like
 pasina, perspiration
 pata, *n.*, trace, address

patla, thin
 (ka) pata lagna, to be located
 patta, leaf
 patthar, stone
 patthreli, stony
 pāyāb, fordable
 peshāb k., to urinate
 pet, stomach
 phailna, to be spread, scattered
 phal, fruit
 phātak, gate
 phatna, to be burst
 phenkna, to throw
 phepra, lung
 phir, then
 phisalna, to slip
 phorna, to burst
 phūl, flower

(ka) pichha k., to pursue
 (ke) piche, behind
 piche hatna, to retreat
 picchewāla, *adj.*, rear
 picchla, *adj.*, last
 pila, yellow
 pilāna, to cause to drink
 pina, to drink
 pinky pāni, potassium permanga-
 nate
 (se) pūchhna, to ask
 pukārna, to call out
 pul, bridge
 pūra, full, complete
 purāna, old (in use)
 pyās, *f.*, thirst (133)
 pyāsa, thirsty

Q

(ke) qābil, worthy, capable of
 qābiliyat, *f.*, qualification,
 capability
 qabr, *f.*, grave
 qabristān, cemetery
 (par) qabza k., to capture,
 take possession of
 qaid k., to imprison
 qāida, rule, regulation
 qaidi, prisoner

qainchi, *f.*, scissors
 qalam, *n.*, pen
 (ke) qarib, near
 qarib qarib, nearly
 qatl k., to murder
 qaum, *f.*, race, tribe, caste
 qaumi, tribal
 qila, fort
 qismat, *f.*, fate
 qism, *f.*, kind, sort

R

rahna, to live, remain, stay (117,
 134)
 rang, colour
 rāsta, way, route, road
 rāt, *f.*, night
 rawāna h., to set out
 " k., to send out
 raza, *f.*, furlough
 (par) rāzi h., to agree
 ret, *f.*, sand

retli, sandy
 risāla, cavalry regiment
 rokna, to stop
 roz, day
 roza, fast, *n.*
 rozāna, *adj.*, daily
 rozi, *f.*, living, daily bread
 rukāwat, *f.*, obstacle
 ruk jāna, to be stopped, held up
 rūmāl, handkerchief

S

-sa, -ish (108)
 sab, *adj.*, all
 sabab, *n.*, reason
 (ke) sabab se, by reason of
 sābal } crowbar
 sabbal }

sābūn, soap
 sabzi, *f.*, vegetable
 sach, *adj.*, true
 sāf, *adj.*, clean
 safar, *n.*, journey
 safed, *adj.*, white

safha, page
 sakht, hard, severe, strict
 sāl, year
 salāmati, *f.*, safety
 sāmān, goods, baggage, equipment, furniture
 samajhna, *intr.*, to understand (113)
 samjhāna, *tr.*, to explain
 (ke) sāmne, in front
 sangar, breastwork (of stones)
 sarak, *f.*, road
 sard, *adj.*, cold
 sardār, leader, V.C.O.
 sardi, *n. f.*, coldness
 „ ka mausim, cold weather
 sarkār, (the) government
 sarkārī, official
 sarsabz, fertile
 sasta, cheap
 (ke) sāth, with
 (ke) sāth sāth, along
 sāthī, companion
 sawāl, *n.*, question
 sawār, trooper
 „ h., *intr.*, to ride
 sawāri, *f.*, riding
 saza, *f.*, punishment
 shādi, *f.*, wedding
 shāgird, pupil, scholar
 shahr, city
 shak, doubt
 shākh, *f.*, branch (of tree)
 shakhs, person, individual
 shakl, *f.*, appearance, shape
 (pahār ki) shākh, spur
 shām, *f.*, evening
 shāmil h., to be included

shāmil k., to include
 „ karke, inclusive
 shart, *f.*, condition (of agreements, etc.)
 shauq, keenness
 shāyad, perhaps
 sher, tiger
 shikast, *n. f.*, defeat
 „ dena, to defeat
 „ pāna or khāna, to be defeated
 shikāyat, *f.*, complaint
 shor, *n.*, noise
 shuru, *n.*, beginning
 „ k., *tr.*, to begin (131)
 sidha, *adj.*, straight
 sifar, *n.*, nought (figure)
 sikhāna, to teach
 sikhlāi, *f.*, instruction
 sikhna, to learn
 sina, to sew
 sipāhi, private soldier (infantry)
 sir, *n.*, head
 sirf, only
 (ke) siwa, except
 sona, *n.*, gold
 sona, *v.*, to sleep
 sūkha hūa, withered
 sūkhna, *intr.*, to be dried
 sulah, peace
 (se) sulūk k., to treat
 sunna, to hear
 sūraj, sun (31)
 surang, *f.*, a mine, underground passage
 „ urāna, to blow up a mine
 sūrat, *f.*, appearance

T

tadād, *f.*, number
 tairna, to swim
 taiyār, *adj.*, ready
 taiyāri, *f.*, preparation
 tajwiz, *f.*, plan, scheme
 tākih, so that
 taklif, *f.*, difficulty
 tāla, *n.*, lock
 tālāb, tank of water
 talab, *f.*, pay
 talāo, lake

(ki or ko) talāsh k., to search for (114)
 tamām, *adj.*, whole
 tambāku, tobacco
 tankhwāh, *f.*, pay
 tāqat, *f.*, strength
 taqsim, *f.*, division
 tār, wire, telegram
 taraf, *f.*, direction
 tarah, *f.*, manner, way
 taraqqi, *f.*, promotion, progress

tārikh, *f.*, date, history
 tarīqa, method
 tasalli bakbsh, *adj.*, satisfactory
 (ki) tasdiq k., to verify
 taswir, *f.*, picture
 tāza, *adj.*, fresh
 tatti, *f.*, urinal
 tauliya, towel
 tekri, *f.*, knoll
 terha, crooked
 tez, *adj.*, quick
 tezl, *f.*, speed, quickness
 thairna, to remain, stay
 thakna., to be tired
 thand, *n.f.*, cold
 thanda, *adj.*, cold

ugna, *intr.*, to be grown
 uhdedār, N.C.O.
 umed, *f.*, hope
 umr, *f.*, age
 ūncha, *adj.*, high
 ūnchāi, *f.*, height
 (ke) ūpar, above

wāda k., to promise
 wādi, *f.*, valley
 wagaira, etc.
 (ki) wajah se, by reason of
 wāpas āna, *intr.*, to return
 (se) wāqif h., to be acquainted
 with
 waqt, time

yahān, here
 yāne, that is

zabān, *f.*, language
 zabāni, oral, verbal
 zabardast, forceful, tyrannical
 zabardasti se, by force
 zakhm, *n.*, wound
 zakhmi, *adj.*, wounded
 zamāna, time, period
 zamin, *f.*, ground, land, country
 zamindār, landholder
 zang, *n.*, rust

thik, *adj.*, correct
 thora, *adj.*, a little, a few
 (ke) tika lagna, to be inoculated,
 vaccinated
 tikon, triangle
 tikona, *adj.*, triangular
 tirpāl, tarpaulin
 tirchha, oblique
 titar, partridge
 tokra, basket
 toli, *f.*, a body of men, party
 top, *f.*, gun, cannon
 topkhāna, artillery
 torna, *tr.*, to break (in pieces)
 tūta phūta, *adj.*, broken (country)
 tūtna, *intr.*, to be broken

U

urna, *intr.*, to fly
 urāna, *tr.*, to cause to fly, blow
 up
 (par se) utarna, *intr.*, to descend,
 disembark
 uthna, to rise, get up
 utrāi, *f.*, descent

W

wardi, *f.*, uniform
 wardi ka sāmān, equipment
 warli, on this side of
 warna, otherwise
 (ke) wāste, for, in order to
 wasūli, *f.*, proceeds
 warzish, *f.*, exercise (physical)

Y

yaqin, *n.*, certainty; *adj.*, certain

Z

zara, *adv.*, *adj.*, little
 zarkhez, fertile
 zarūr, *adv.*, certainly
 zarūrat, *n.f.*, necessity
 zarūri, *adj.*, necessary
 ziāda, *adj.*, *adv.*, more, many
 zikr, *n.*, mention
 zindagi, *f.*, life
 zor, strength, force
 zor se, forcibly, loudly

